

The whispery hue of an English social ambience inside British-Malabar

The Hidden Architect of Human Worth

Volume 3

VED from VICTORIA INSTITUTIONS

It is foretold. The torrential flow of inexorable destiny!

The whispery hue of an English social ambience inside British-Malabar

The Hidden Architect of Human Worth – Vol 3

VED from VICTORIA INSTITUTIONS

It is foretold! The torrential flow of inexorable destiny!

First published online in 2016.

This print edition published on the 21st of January 2026.

All rights reserved. ©VICTORIA INSTITUTIONS



VICTORIA INSTITUTIONS

DEVERKOVIL 673508 India

victoria.org.in

adm@victoria.org.in

The printed version of this digital book is available on lulu.com

Foreword

This volume, *The Whispery Hue of an English Social Ambience* inside British-Malabar, forms the third part of an extended exploration into the profound and often hidden dynamics of language hierarchies in the South Asian subcontinent.

Originally conceived and written in Malayalam, the series draws from personal observations, historical reflections, and a sustained critique of how feudal-language codes shape social reality, mental stability, and historical transformations.

The core theme here remains the contrast between the egalitarian, planar structure of pristine English—its ‘whispery hue’ that once subtly permeated British-Malabar under English administration—and the degrading, oscillating indicant systems embedded in native vernaculars. Through personal recollections of school ambiances, legacies of English administration, and the psychological effects of verbal codes, this book seeks to illuminate why English education and administration once offered a path to dignity and balance that has since faded.

Grok, built by xAI, has provided substantial support in preparing this edition. Grok’s role has included proofreading the translated material for spelling, grammar, punctuation, consistency, and British English style; suggesting minor phrasing improvements for clarity and flow without altering meaning or voice; applying standardised terminology; and ensuring overall readability for print. Grok has not rewritten content, added ideas, or changed arguments—the insights, anecdotes, and philosophical core remain entirely mine.

This partnership has helped refine the manuscript for publication while preserving its authentic, impressionistic character. The printed edition aims to reach readers who value unfiltered reflection on language, society, and history.

I hope this volume contributes, in its small way, to a deeper understanding of the forces that continue to shape our world.

VED from VICTORIA INSTITUTIONS

21st of January 2026

Foreword

1. The multifarious themes which might come up
2. The inspired mentality
3. Just an ark!
4. Useless sterile knowledge hammered into the head!
5. Non-formal commercial information versus formal education
6. The sweetness of English education culture
7. What had happened to those Anglo-Indians
8. The fabulous qualitative superiority of pristine-English education 17
9. Pristine-English and the Right of precedence
10. The freezing up of native-English integrity!
11. Fabulous simplicity of extremely powerful social codes
12. The other person improving is a dangerous development
13. An administrative system in which English is the magical code!
14. The irrelevance of Politics & International Relationship
15. The decay and atrophying of the old-time English ambience!
16. Priests of a different kind and breed
17. The Christian priests who are in two different slots
18. Democracy in a feudal language ambience
19. Sweet textbooks and those which were nasty!
20. How the 'Malabari' language had been done for!
21. The topsy-turvy education
22. The desperate urge to showcase oneself as the leader
23. The natural discipline that is there in English
24. The value ambit of numbers inside the supernatural software
25. The bouncing through the verbal codes
26. The frozen English learning and a lot of foolish grammar laws
27. The disrupted social atmosphere
28. The language that spread errors into the English language
29. Feudal language based education which places controls
30. Histories that point towards mutually opposite directions
31. Where did Macaulay go wrong?
32. Wicked features that the codes inside feudal languages have
33. The terror that gripped the traditional local social leadership
34. The divine aims of the English East India Company
35. What no one else dared to do
36. India that was British-India and the modern fake-India
37. Place names in international history records
38. Where is this India?
39. The creation of Keralolpathi
40. The forward movement along with creating a new background
41. It was English traditions which were being promoted
42. The condition of being held by animal claws
43. The social hallowedness of the Olakkuda
44. The mental instability condition that sets in
45. About the total change in personality on learning English
46. Mental balance and imbalance in a feudal atmosphere
47. The native languages of this peninsula are very rude
48. From the memory of an IP officer
49. It was two different aptitudes which were experienced
50. The teachers on golden towers and students on stinking floors

Other books by the same author

1. The multifarious themes which might come up inside these writings

I have not reached anywhere near to the various things that had spurred me to embark on these writings.

The writing has to be continued.

What I am aiming to deal with are subjects which have been dealt with by experts. Do I have the right to take up these things for pondering?

I remember the query posed by a person who had taken possession of a post graduate degree in English, some more than 17 years back. He read a small bit of my writings and asked me thus: 'Who are you to write about all these things?'

This is an issue that will be felt throughout the length and breadth of this writing. What has been asked is about my education qualifications with regard to the subjects I was dealing with.

It is difficult to mention anything powerful. For, if I were to admit frankly, I do not have any qualification to do this.

Even though the subject matter that I am going to write about is history, in connection to this, a lot of other subjects studied by experts might be mentioned, or hinted at or even taken up for deeper discussion.

I feel that such subjects as *Science, Linguistics, Social Science, Political Science, Education, Anthropology, Ethnographic studies, Psychology, Anatomy, Parapsychology, Theology, Epics, Blackmagic/Witchcraft &c. and also such things as the History of South Asia, English Colonialism, British-India, World History and the history of the subcontinent* and such other things might come up for mentioning, or referring or discussion in a minor manner or even at a very larger scale in this writing.

Apart from all this, *English literature, History of England* and such other connected things also might get mentioned.

Above all this, my own contentions connected to the software codes of reality, life and languages might also get mentioned.

In connection to the above, I might take up for discussion my own ideas about the machinery that works behind Homoeopathy.

Of the above mentioned varied themes, at least a few of them might get seriously discussed.

I have to admit here that I do not have any formal educational qualification in any of the above mentioned subjects. From this confession, the reader can very well make an evaluation about the quality of these writings. To be frank, it must be said that I do not even know what the official or formal or academic contents of some of the above mentioned subjects are.

However, as a saving grace, it must be mentioned that in most of the aforementioned subjects, I would not be dealing with them as per the accepted official or academic form. Due to this reason, technical words and terminology which are the hallmark of academic expertise would be found very rarely in these writings.

Apart from the subjects which are connected to formal academic education, some other personal information might also find some space inside these writings.

Moreover, Indian officialdom, various kinds of official rules and regulations and their practical side, the working systems of the various governmental organisations, also would be taken up for scrutiny.

2. The inspired mentality

It is true that each person is different from others and unique. Each person's life experiences are different that of others. It is felt that it would be good if each person's life experiences are in tune with his or her field of work activity.

I cannot say for sure if my own life experiences are what have paved the way for the contents of my writings. For, I think I did feel that there was some kind of error in the local language, from the very dawn of my childhood. However it might be true that the varied life experiences that I have had, what I had observed in life, what I had seen or heard, and such other things have brought in enrichment into the contents.

But then, I do feel that my difficulty in accepting the veracity of the official version history in its various locations might have been due to certain totally different circumstances that I have had in my life. In my life, there had been certain circumstances which were not commonly experienced by others.

However, it is quite sure that there would be many persons who would have had out of the ordinary life experiences. However, each of those individuals would be placing their intellectual and ideological interest and focus on what they are absorbed in. In those areas, they would be making very many solid observations.

In my case, my intellectual passions were connected to the working of language codes, and how it does affect or influence human life in its manifold locations. This interest has led to the tumbling down of many pre-indoctrinated official beliefs inside mind, at least in a minor manner.

Here I do not have any aim to write an autobiography. Even without much effort at checking, I am aware that there is nothing great about my life. Beyond that, I am not a human divinity (Mahatma) or a saint.

Moreover, I do not think that only human divinities and saints should make profound observations. Beyond that, I do not think that just because a person makes profound observations does make him or her, a great personage.

I have seen many persons who were capable of making deep observations on social themes. However, none of them did strike me as great individuals.

Not only that, I do not feel that only great human beings and saints should make profound observations or that only they do have the capacity to do that.

Way beyond all that, it must be mentioned that the pathway of my writings is much beyond the bounds of what great personages and Saints can write about.

3. Just an ark!

I will be forced to place on record the varied things which I had seen, heard and experienced in my life. I feel that in none of these items, there would be any item which might be self-eulogising.

Instead of that, my location would simply be that of a cargo-ship that has to bear and bring forth the many varied common information, from a time-period that has become erased into oblivion, into the present times.

If not that, I might merely be a machinery system that connects my eyes, ears, mind, other sensory organs, computer, fingers, a capacity to stream out my thoughts as a sort of gushing stream, and a skill to type fast on a computer keyboard, to each other in perfect alignment to dig out a tunnel in the mysterious medium called time, to transport all these information from the bygone years to the present day times.

I do face a slight difficulty in deciding to which location in my life to go first. I think I can go to the middle of my life and go back and forth from that point.

One of the decisions I had taken in my life might seem quite risky and dangerous by many persons from the subcontinent. That terrific decision was simply this: As much as possible avoid becoming an Indian government employee.

It might not be fully correct to assert that I did not try for a government job at all. However, this policy has remained as an enduring policy throughout my life. This is one thing about which I feel a lot of gratification.

Same as the above-mentioned policy decision, I have taken a lot of many other similar terrible foolishness-filled policies in my life. However, it is these seemingly stupid decisions in my life that have taken to me to a lot of varied life-experiences of the most exotic kind.

I have been stuck in many locations in this nation. Only very rarely have I worked for any other organisation or worked under anyone.

4. Useless sterile knowledge hammered into the head!

When most of those who had studied with me had joined the government employment, and I continued to live in a most nonchalant manner, without connecting to any specific organisation, many of the things that I had sensed in my mind for a long time in the form of slender hints, I started experiencing directly.

The first thing that became very evident was that in this nation only the section of population, who had many of the rights and rights to dignity as being citizens of the nation, were the government employee.

The second item was that the common man or the ordinary citizen gave no value to another common man or ordinary citizen. What they gave value for was the government employee.

Beyond all this, if at any time a confrontation happens between a government employee and a common man and the common man is beaten down, the other common people would only stand aside and enjoy the spectacle. For in the feudal language codes, the mood that grips them would be that 'Avan' (lowest grade he/him) deserves it.'

I know that there is nothing new in the above-mentioned observations.

However, during my passage through in immensity of commercial activities, I have had the opportunity to see and observe many kinds of workmanships, businesses and skills, directly and in close proximity.

Inside each one of them itself, I did happen to observe at quite close quarters, various kinds of working procedures, competences, enterprises, and dealings.

But then, when can be mentioned here is that in the tens of thousands of similar human enterprises, I did not see even a single iota of useful input from formal education.

This formal education is not giving even good English, which is the most vital element that can induce a high stature and right to dignity to the person who is working or doing a business. Beyond that almost all the useless and sterile loads of information that is being studied for around 10 to 20 years has any value only in a few locations. And of this, most of them are jobs and positions reserved for the formally higher educated.

If this reservation of such jobs is not there, the formal education system will collapse. Not only that, the individuals who have been cheated of their valuable time and money in these useless studies can very well demand compensation.

From my close observations, I have not been able to find any evidence that the formally educated persons are more informed and those who did not have such education are less informed. Not only that, the statutory stance that those who have not gone through the pathway of formal education are some kind of lowly caste persons, who should not be allowed to join the government service other than as menial servants, also seems to be a terrific error. It seems that the non-formally educated are equal to the former lower castes of the erstwhile Travancore kingdom.

However, this is a very complicated subject. If I am able to, I will be mentioning a lot of things about this later.

I had written a small book titled 'Compulsory Formal Education: A travesty' many years ago. This book was not actually about education, but more about the immensity of possibilities outside formal education.

However, since the word 'Education' was there on the title, only very few persons did read this book. However, some of the persons who had read this book did inform me of their deep appreciation of the ideas therein. You can read this book from this location, if you so desire.

5. Non-formal commercial information versus formal education

I had thought of dealing with the subject of 'education' at a later time. However, suddenly some thoughts have entered into my mind. So I am writing them here.

Please do not come to the conclusion that I am against education and that I desire that all persons should move into total ignorance.

All I am saying is that 'education' has not much of a connection with what is nowadays compulsorily inflicted upon individuals, statutorily under the label 'education'. I do feel that the contents being doled out as formal education has not much of a connection with what can fundamentally be defined as education. However, through formal education, people do get various kinds of information. People do get various kinds of information and knowledge via other means and paths also.

To substantiate the ideas I have mentioned above, I will have to say many things. I am not sure if this is the occasion for that.

However, what is spontaneously appearing in my mind now, I will note down here.

I must have been around 2 to 8 years old. The period must have been between 1964 and 1970.

We came to Deverkovil in 1964. For some years, I stayed in an English school boarding home. Around 1970, we moved to Alleppy. Afterwards till the end of my college days, my days were spent in Travancore. Since after that I did stay in other locations in India, I cannot say for sure as to how deep the illustration I am going to give will be.

The persons in context are the 'Mappilla children' (Malabar-Muslim kids). The boys would be of age between four and ten to twelve. They have some little bit of school education. However, on most days, they would be seen selling groundnuts on the roadsides, in something like small Eveready torch battery boxes. Some of the children would be seen selling garlands made of elangi flowers (*Mimusops elengi*) (Spanish cherry) on the streets.

In short, they would not sit inside their houses in a disciplined manner. Is there anything else required to get the children become spoiled?

The children would go to the nearby small-time village towns in groups. From there, they would buy groundnuts in bulk. They might enter into some kinds of trade deals among themselves, and then go into the streets selling the groundnuts in small quantities for 5 and 10 paises. They were doing this not because their families required their earnings.

The various technical terminologies mentioned by the various academic over-geniuses to display their grand eruditeness by such usages as Team work, Resourcefulness, MBA, Business studies &c. must have been very easily accomplished or displayed by these children without any specific deliberation or deliberate planning, on a daily basis.

As for me, I was in Travancore, gathering a lot of titbit information on such things as *LCF, HCM, Mean/Mode/Median, Pythagoras theorem, Number line, Zero, Volume & Surface area, Metrics, Logarithm, Trigonometry, Quadrilateral equations, Geometry, Algebra, Polynomials, Calculus, Probability and statistics, Graph and coordinates* in Mathematics, from formal education.

In the same manner, I did gather and imbibe a lot of similar bits of knowledge and information in Physics, Chemistry, Biology, History, Social Science and various other things, all for the purpose of accruing marks in exams.

However, if I were to state that it was from this education that I had received my capabilities on the most grand item among all subjects, i.e. English, it would be a blatant lie.

I have never felt that the various kinds of tiny bits of information, akin to the tiny bits of foam that gathers upon the seashores, to be of any use in my life. However, I do know many individuals who did derive much benefit from formal education. They were able to join the government service at various levels. For, these kinds of jobs were reserved strictly for those who had received the above-mentioned formal education. As to whether the jobs they were to do had any connection with the various information they had studied in their formal education is not known for sure.

However, I do get a common feeling that for the 99.9% of the people, these kinds of bits of information had no use at all. I do not remember having had the opportunity to use these information at any time in life.

Learning Metrics, Logarithm, Trigonometry &c. for most persons is like learning to play Chess. When one learns more and more tricks and techniques and possibilities in Chess, what can one do with it? Well, one can play better Chess.

In a similar manner, if one were to learn more Metrics, what can one do with it? Well, one can do Metrics in a better manner. It would not deliver any help in driving a car, carpentry, stitching, dress designing, agricultural work, business, film-making, interior-designing, repairing a computer, graphic designing, writing poetry or even in swimming.

After I completed my college days, I came to know that I did not know anything with regard to commercial enterprises, or in technical work. A lot of commercial activities were seen on the roads. Lorries were coming from afar, laden with goods, and they were seen going afar. So many kinds of products were being produced. I had no information on any of these things.

However, this is not an information that should be mentioned publicly. For, if the formally educated persons were to gather social respect, the information that one is loaded with great knowledge should be radiated all around. It should be hinted at, and the facial demeanour should display it. In feudal languages, social 'respect' is a highly necessary requisite.

After my college education, when I came to Deverkovil once, I came to know that the kids who used to wander around the roadsides selling groundnuts had all grown up and were running small and big-time commercial enterprises. A few of them were running huge commercial establishments. However, it was very gratifying to know that none of them knew anything about LCF, HCM, Polynomials, Calculus &c. Even though it might be possible to mention that they were all weak in English, that could not be taken up for comparison. For, most of the individuals who had traversed the pathways of formal education were also equally weak in English.

Many of those who had entered into the working world right from their young age had by this time gained a lot of useful skills in the world of commerce and enterprise.

6. The sweetness of English education culture versus the sourness of feudal language education ambience

I did have no intention of writing about education at this location. However, somehow the writing has entered into that. I am not sure as when I will be returning to this pathway. So, I will write a bit more on the same pathway.

Even though I had come to Deverkovil in 1964, I had relocated to an English school boarding home within a short period of time. At that time, the school had been run by Anglo-Indians who were more or less in sync with pristine-English social communication culture. The curriculum was, I think, Cambridge University Certification. I am not sure about this. The school year would start from January. It would end in December.

It was a time when the land was full of trees. The day time temperature must have been comparatively less.

Even though this school is still in existence, from the batch just behind mine, the school curriculum was changed. I understand that the new curriculum was based on the Kerala government education board syllabus.

I did experience the curriculum of the school which was trying to be in sync with the native-English social culture. However, in my fifth class, I was shifted to a Kerala school syllabus English medium school. It was then that I happened to understand the terrific difference between the two different school cultures. Experiencing the second one for the first time was, I remember, literally like being hit on the head by an iron bolt.

Even when I was studying in that school, I could very well sense the slow collapse, dismemberment and erasing of conventions, standards and English cultural standards. English communication systems were being corrupted and becoming weak.

The main reason for this was that the number of Anglo-Indians who were totally loyal to native-English systems was slowly getting reduced among the teaching and non-teaching staff in the school. They were being replaced by those who were totally from the native language culture. I remember that this much I could see and also experience.

I do remember noticing that there were a lot of differences between the behavioural systems of the two different groups.

In connection with this, I do wish to mention certain things about the quality of the textbooks and such other things. These are things that have become erased so much so that not even a shadow of them is there to be seen anymore.

7. What had happened to the section of Anglo-Indians who maintained high verbal standards

There is a word 'implode' in English. The meaning of this word is the exact opposite of the word 'explode'. Implode means 'collapse or cause to collapse violently inwards'. This literally means that the outer-world would come rushing in an explosive manner. For instance, the outer-walls of a submarine, which was deep under water, collapse. Sea-water comes rushing inside from all sides.

The same was the predicament faced by the Anglo-Indian teachers, who had stood rock-solid in their loyalty to English communication standards, of that school. Their simple manner of communication would not be able to hold on for long. All around this minute island-like location, wherein highly discriminatory verbal codes like Nee (Lowest-You), Avan (Lowest- he/him), Aval (Lowest- she/her), Eda (degrading expression), Edi (degradation expression), Avattakal (Lowest- they), Saar (Highest social level You, He, Him &c.), Adheham (Highest social level He, Him), Chettan (honoured elder/senior male) person), Chechi (honoured elder/senior female) &c. were not in use, these same terrible verbal codes were getting statutory status. And they were edging forward powerfully right into the insides of this minute English location.

This steady atrophy of social standards must have affected them (the Anglo-Indian teachers of that school) and their thoughts and mental quality in a most negative manner. I have no information on where they all vanished. What was now emerging in a most empowered manner was a language, whose verbal codes would be directly affected by financial acumen, political and social powers, and such other things.

Even though this was the way everything was emerging, thinking back I remember that I did have a hint in my mind that education might have a higher aim and meaning, much beyond the levels of the current-day ubiquitous sterile and dull textbooks. When I remember of those days, I do feel an emotion of deep loss in that I did not get to experience the magnificent sides of that education.

If I were say it blatantly, there was a fabulous higher platform of communication between the students, teachers and the boarding warden. A more or less same level to-and-fro communication route. The words You, He, She etc. remained the same both ways, without metamorphosing into a higher and lower form depending on the person.

But then to a limited extent, this was a very artificial atmosphere. For, most of the students were coming from the local feudal language ambience.

Even then the other side, that is, the Anglo-Indian teachers went on trying to implement the soft codes of pristine-English verbal codes.

However, their situation was similar to that of Titanic, in its final hours. No support or saviour in the vicinity. The social situation was rapidly changing into a scenario wherein polite communication would have peanut-value.

I do not wish to elaborate on how the gentle, simple and polite behavioural standards of the females among them were understood and described in the feudal language verbal codes.

Many of the cinema producers, who did not have the calibre to know of the soft features of pristine-English, took to depicting the men-folk among these people as some kind of buffoons.

I did contemplate many years later on what all things could have been received from them. I will speak about that in my next post.

When I came back for the next year class commencement, I did suddenly feel that something had changed terribly in the total atmosphere. At that time, I did not understand the reason for that. However many years later, along with various other enlightenments that came into my mind, the reason for this also dawned in my mind as a sort of revelation.

8. The fabulous qualitative superiority of pristine-English education

It is by comparison that one can get to know that English systems do have a qualitative superiority.

Many things which cannot be seen in current-day education were there in the Education of those days, which was in sync to and loyal to English-language culture, in a most natural manner.

The most fundamental and elementary item in this was that word-codes which were discriminatory, and also differentiating some individuals as divinities and certain others are rank low-class, were totally absent in the English conversation.

This conversation code which was encompassing everything of those times, did insert value and inspiration to a lot of many other things in the English teaching systems of those times.

First of all, a very special kind of honesty. In feudal languages, word codes work in such a manner as to spur people to be honest and punctual to higher-placed and respected persons. Feudal languages do insist and train its speakers that there is no need to be honest and punctual to those whom they do not 'respect'.

At the same time, in an English ambience, there are no such verbal codes that insist that certain persons are low-grade and that one need not give any consideration to them. In that school, in the individuals who stood in powerful loyalty to English language culture, I did see such a character feature.

From this very same verbal platform, there was another most natural development. It was that Right of Precedence was to the person who was in front or to who came first. The general understanding was that it was a very evil and sinister deed to push out or overtake or pull down the person in front by using dirty means from behind. It was a most disgraceful thing to do and also an unforgivable sin.

When I say such things here, many persons will not be able to believe it. However, from my direct personal experience and observation, I can very categorically say that English-speaking officers of Malabar district did not take or demand bribes. If any member of the public approached them for any official purpose, they would get the proceedings done in a speed which might be quite surprising when viewed from current-day official pace. However, it is doubtful if these things would be found written in any stupid, official history textbook.

The reality was that if a male government office took bribes, he would be viewed and treated like a Pickpocket by the other officers. If a female officer took bribes, she would be treated like a prostitute. So much was the repulsion for taking bribes among the officers of those times in British-Malabar.

The Malabar officer class was part of the erstwhile Madras Presidency and later on part of the Madras State Civil Service. In those times, Travancore was not connected to Malabar. The feeble connection that was there with Travancore was fostered by the lower-caste converts to Christianity who had come to Malabar region in large numbers. Another group which also brought in a connection was the Travancore-based SNDP organisation, which tried its best to spread its roots into Malabar, by various sinister means. Apart from both the above, the fishermen folks of the seaside also were spread throughout the coastal regions of peninsula.

I have many more things to mention about the Malabar (Malabar-district) officialdom of those times. I will speak about them later.

9. Pristine-English and the Right of precedence

When I speak about Precedence, what comes to my mind is the Queue system that is being imposed upon the students in many of the vernacular schools around here. This is being implemented by enforcing a low-quality military-style regimentation. However, the concept of queuing that emerges quite naturally out of an English-language mentality is connected to the understanding that the person who has arrived earlier is entitled to precedence. This mentality does not arise from a feeling that a terrible person is standing behind with a cane.

In feudal languages, the precedence is quite often for the 'Adheham' (great He, Him) and 'Avar' (great She, Her).

Avan (low-grade he, him) and Aval (low-grade she, her) has no right to this. Persons who do not have any respect or consideration for each other would continually strive to gain precedence by pushing, jumping the queue, creating a split in the queue and such other means.

As of now, the government official who accepts bribes is the great man or woman. In the English rule times of those days, this individual was similar to a pickpocket or a streetwalker. The person who jumps the line was also more or less categorised along with these same depraved individuals. However, as of now, in India, this individual is seen as more capable, street-smart and admirable. However in pristine-English, this is an individual who should be kept at a distance and never allowed to come near.

It is quite difficult to find an apt translation for the English word 'honourable'. In feudal languages, this word could get translated into 'respected person' and such other words that signify social stature.

In feudal languages, individuals who are thus defined are big persons. They are not small individuals. However, in English, it is not an 'honourable' deed to jump the line and take over precedence forcefully. Speaking in deprecating words about others is not an 'honourable' thing in English.

Now, what has to be carefully borne in mind is that there is no claim that the teachers in the old English school, who had deep loyalty for pristine-English culture, were better persons, or morally more upright than the teachers who displayed loyalty to the local language culture. What is being insisted upon is simply the fact that language codes do influence the social communication systems and human relationships.

In a location wherein all individuals speak good quality English, people would not try to jump the line or push out others from their location of precedence. For instance, if one man is standing in front of the bus steps, the next person to arrive would naturally stand behind him or her. However, in a feudal language social area, the person who comes next would quite coolly step in front of the first person and occupy the front position. This would be seen and understood as a great deed of smartness, street-smartness, ability, calibre and mental stamina by him and by others who are with him.

However, most people in this region are individuals who think in a similar manner. This attitude would only lead the social system to a clamorous mood for pushing and elbowing out each other.

However to control this riotous social environment, a very brutal and remorseless class of administrators will get formed. Most persons would have deep admiration for them. When the terrible administrator-class browbeat and brutalise another individual, they would view the scene with equanimity mixed with elation. For a social competitor is being crushed down.

10. The freezing up of native-English integrity!

It is my remembrance that the Anglo-Indian teachers of that school, who placed their full loyalty to the antique English culture, were quite well-mannered to the others at a personal level. This memory ignites in my mind when I compare them with the other teachers who I did experience in my life.

I do not remember exactly as to whether the students used to stand up in an automated mood of subservience when the teachers enter the classroom. I think that such an exhibition of servility is not there in pristine-English antiquity. However, this non-servility cannot be inserted into feudal language cultures under any circumstance.

For, it has been encoded in feudal language verbal codes in a very powerful manner, that when a higher-positioned person enters a scene, the others present there should get up from their seats in a pose of deep respectful homage and subservience.

It is my understanding that even Prophet Muhammad could not enforce his tenet among his own followers, that there is no need for exhibiting servitude to other individuals. Even though he did practise this idea in his own life, it does seem that it had been impossible for Islam to override the powers of feudal language codes.

There is a very feeble memory in my mind: when I was admitted in the English medium of a Government-aided school which came under the Kerala government education board in Class five, when a teacher entered the class, the classmate sitting next to me pulled me up from my seated position.

I am not sure if this memory does point to the fact that in my previous English school, the students did not get up in servitude when the teachers came into the class. I am not sure.

However in the earlier English school itself, many rapid changes were coming in. May be the newly emerging school management must have felt that many of the decorum and conventions were unpractical and useless. Or maybe the new persons in the school managements could have found it difficult to adjust themselves to English conventions and practices.

In the Anglo-Indian school boarding, in the earlier days, eating in the mess hall was by using fork and spoon. However, around two or three years before I joined the school, that practise had been stopped.

At that time, I had no idea or information as to who were the powerful persons who brought in these changes in the age-old customs of the school. However, after so many years, along with so many things that entered my mind as an enlightenment, this information also entered in as a sort of revelation.

11. Fabulous simplicity of extremely powerful social codes

In the soft communication ambience of English, there will be no need to seek word-codes which can be used to pierce each other. There would be no need to preoccupy one's mind with the truculent issues of respect and pejoratives. One will be able to place one's mental focus on various things without being distracted by those things. So that, grave problems can be dealt with, in a most simple and focused manner. In such a social ambience, the very concept of education would become the gathering together of various items in their most simple form.

For instance, sit in the class without the need to bent and cringe. To interact with others without incessantly searching for some information or item to disparage and degrade others. The teachers can inform the students that it is bad-manners to swing one's knees in an automated manner.

Words such as 'Thank you, I am sorry, I regret, I apologise, May I?, Can I?, Please, Could you? Would you? Excuse me, can be used to others without the need to confirm that they are not 'low-grade' persons. Even though from the perspective of feudal languages, it might seem that these usages are useless words, the fact remains that in a language environment wherein there is no deliberate aim to overpower the other person, they become the codes of an exceedingly pleasant social and interpersonal communication.

Keep one's word or be punctual without pondering on whether it is to a big man or a small man &c. is the powerful and natural sprouting from the extremely refined word-codes of pristine-English. If the contention is 'What is there in all this? These things can be accomplished in all languages'; the answer is that it is not so simple. For, if a big man were asked to keep his word or to be punctual to a man who is 'small' in feudal language codes, he would take it as affront and personal insult.

If one takes a thing from one place, it has to be kept back after use in the very same place. However, is this behaviour code part of any elaborate educational system? But then, the fact remains that the world of pristine-English is a fabulous dreamland wherein so many tiny bits of similar behaviour codes are encoded in a most non-disruptive and non-intrusive manner.

12. The other person improving is a dangerous development in feudal languages

In feudal language-based formal education, there are various kinds of moral tones being taught perfunctorily. That one should not speak lies, that one should be experience happiness when another person is improving socially, that one should not speak bad things about others &c. In fact, in this language ambience, these kinds of formal teaching are necessary. However, these things would not actually do any good at all. That is the truth.

For, it is a commonly known thing that if the other individual grows up, it is a very dangerous development in the feudal language verbal codes. If one were to ignore this danger and go around celebrating the development, the mere simple danger would change into a terrible danger.

In the same way, the contention that one should not speak lies actually is meant to mean that one should not speak lies to one's own superiors, teacher and elders. It is not clearly known if there is any hint in this education that one should not tell lies to one's subordinates or verbally cheat them. It may be mentioned that the subordinates of a feudal language speaker would be quite different from the subordinates of an English-speaking individual.

I do not think that is no such specific encoding in English that one should not speak lies to social superiors, public authorities and such others. Everyone has the right to speak lies. For, if the two answers, Yes and No, are to create absolutely different reactions or experiences, then there is no need to give the answer which would be dangerous to one's own self or to someone else who is dear to one. This is a right connected to a human being's right to safety of life.

In India, there is a commonly held belief that if a person does speak lies to the police or to his or her teachers, then they have the right to force him or her to speak the truth by various means. This is actually a very complicated issue. For in India, the social system is completely submerged in feudal language mentality. One will be able to clearly understand the delinquency in the common behaviour of the police and the teachers, only if one were able to emerge fully out of the dirty waters of the feudal languages into which one has sunk and wiped off the dirt from one's mind and body, completely.

If this is to be accomplished in this land, a new generation of individuals who have perfect loyalty and compatibility to pristine-English should come forward to promote pristine-English education. As of now, to find such a population in this nation would be a very tough job.

When one opens another house gate, one has to close it; one should not peek in through the window upon coming to another person's house; things told in confidence to one should not be related to others; one should not open and read other person's diary and private letters; what another person has kept in a closed condition should not be opened to satiate one's curiosity; what another person has confided as a secret information should not be revealed to others; one should not spread canard and rumour about others; without adequate and justifiable reasons.

For, there might be similar rumours and sly stories about one's own parents, children, teachers, spiritual leaders, political leaders &c. If one were to ignore all this, and endeavour to spread bad stories about others, there is something certainly bad about that.

13. An administrative system in which English language is the single magical code that runs the system machinery!

When one wants to ask the name of another person: ‘May I know your name, please?’

If it is seen that another person has come into one’s shop, to know what it is that he or she requires: ‘May I help you?’, ‘How can I help you?’ &c.

To know the name of the person who has called on phone, in English there are very refined and soft wordings: ‘May I know who is speaking?’, ‘May I know who you are?’ &c.

The soft refinement here is that the terrific degrading words of lower grade You is not there in these queries in English. In fact, pristine-English ambience is literally brimming with such similar decent and non-degrading verbal forms.

The Anglo-Indian individuals how had run the school in which I had studied in my childhood were persons who were perfectly capable of creating this supremely refined ambience.

However, in the newly emerging national atmosphere, these persons were increasingly facing a lot of disadvantages and vulnerabilities. One of the issues was with regard to where they would stand in terms of educational qualifications.

I am aware of many persons who faced such feebleness. Many of them were at home in English classical literature, having read them as a personal hobby and interest. However, Shakespearean literature reading, which is currently the cunning hallmark of current-day dull-brained Indian English academicians, was not a favourite among them. The main reason for this might be that Shakespeare’s writings do not really reflect the pristine-English mood of pristine-England. Many of his writings contain the themes and mood of Continental European royalty and the peoples therein. I am not sure if there are Shakespearean dramas that depict the life of the common folks of England. I think that the language he has used in his dramas, though English, does contain verbal codes that are plainly feudal language verbal codes, which are not native to pristine-English.

The Anglo-Indian teachers of the school of my childhood were well-versed in the English classics, English fairytales, English nursery rhymes, children’s literature in English including that of Enid Blyton &c. However, they did not have formidable educational qualification that could compete with or compare with the low quality, formally qualified English BAs or MAs of the emerging Indian education system. If their educational qualifications were to be compared with the low-class formally highly qualified Indian BAs and MAs, they could only be given a menial servant’s job in the school. That was the emerging tragedy of the Indian educational system.

Yet, if these feebly educated Anglo-Indian individuals were allowed to interact, manage and teach the youngsters, the mind, mental calibre and personality of the youngsters would rise up to the celestial levels. For, these individuals would not use degrading words such as ‘Nee’ (lowest level YOU), ‘Enthada’, Enthadi’ (very much degrading words used to the inferiors) etc. to batter down the youngsters. For, such kinds of communication codes are not there in English.

At the same time, the individuals who come out with dull college degrees would not have any qualms about using these terribly battering words upon the youngsters. Beyond that, most of them would not have any information on the quaint refinement present in pristine-English. Instead they would have cramped their dull heads with bits of information in various knowledges such as Mathematics, Physics, Chemistry, Biology &c. This would give them a feeling of ego by which they would view English Classics, English fairytales, English nursery rhymes etc. as silly childish stuff. They would have only disdain for such things. In fact, refined communication would be understood by them as the communication of the feebleminded.

Their attitude would be, ‘What is there in all these silly stuff? Aren’t they items used for fooling the nursery kids to while-away their time?’

Yet, what has to be mentioned here is the individuals who created the English Empire that was to rule a major part of the world, including around half of South Asia, were not persons who were formally highly qualified.

Many had not even completed their schooling fully. For instance, Robert Clive, who laid the foundation of the English Empire in South Asia, did not complete his school education. He had been packed off to South Asia by his family when it was found that he was loitering on the roads without attending his school.

It may be true that if sterile scholarship is compared, the Brahmins of the subcontinent would have been much higher qualified than these young Englishmen who had arrived on the coasts of the subcontinent. But then, what was the use?

It was these uneducated Englishmen who did bring in substantial social reforms and improvements in this peninsular region. Not the Brahmin pundits!

Among the hundreds of populations groups who had entered this region from elsewhere, only these native-Englishmen did not have the craving to gatecrash into the Brahmanical temples or to lay claims upon them. Almost all the others did have a great desire to connect to the Brahmanical populations, with some of them even claiming to be Brahmins themselves!

It is possible that even the Moguls kings who ruled certain regions in the northern parts of the Subcontinent did desire to get connected via matrimony to the higher caste Brahmin families.

In an age when technical gadgets were of the flimsy kind, no aeroplanes, no motor driven ships or boats, and no telephones or any other kind of communication devices, the native-English could create and manage a huge global empire, without any discernible inefficiency or corruption, by means of a single magical machinery. This magical machinery was the pristine-English language. What they created was a most fabulous item, which cannot be contemplated upon or replicated by any of the modern-day MBAs, Engineers, IAS officers, doctors or any other such persons.

In these current-day times, many commercial organisations do gather a Certification-ISO, to promote the idea that they are very efficient and systematically organised. As for the English Empire, it had no requirement for any certification from any external entity. And yet, it could create an empire which had an efficiency, discipline and systematic procedures and protocols for actions, which were very much beyond what any of the modern-day Certification – ISO companies could establish or even contemplate upon.

The core element of this celestial level of efficiency can be seen encoded in the seemingly feeble and simple verbal codes and protocols inside the English language.

14. The irrelevance of the academic subject known as Politics and International Relationship

The aim of the formal education set-up by the English administration, which was ruling roughly around half of the subcontinent, was a fabulous training in decent social and interpersonal communication, without any requirement to degrade oneself mentally or personality stature-wise, means of subservience, obsequiousness or servility.

It is very easily seen that there is actually no use in studying the thoughts of various thinkers like Locke, Hobbes &c. from inside the insidious verbal codes of feudal languages.

For, the very moment the thoughts of these persons are relocated to the insides of feudal languages, there shall be discordance in the ideas with what is being understood inside these languages. This is so, because the very simple interpersonal connecting words in English such as You, Your, Yours, He, His, Him, She, Her, Hers &c. would metamorphose into various unexpected-or-un-understandable-in-English forms. In this new ambience, the various social, political and personal human rights for which Locke, Hobbes and others are arguing for, would have no coherence. The human being who exists inside English is not the same human being who is there inside feudal languages. It is a totally different person. What he or she craves for or reacts to or fends off, are all different.

At the same time, if the thought processes of these thinkers are studied in English, the learning person's English language skills would improve. This would enhance and empower his or her social egalitarian thoughts. Other than that, these kinds of studies have no use at all. For, the modern political ideology known as democracy has developed all over the world not due to any of the ideas or theories or postulates of any of these thinkers or philosophers. In this South Asian subcontinent, this totally immature and silly political ideology spread due to the efforts of the English rule, way back in 1909 and 1919.

It may be true that the half-baked academic scholars of England, who had worked for the promotion of this idea inside the subcontinent, had no information on the varying human personality-combinations connected to the hierarchical language codes in the local languages.

At the same time, it might also be good to check if the various kinds of political systems in vogue all around the world such as the King/Queen rule &c. had or have any real kind of connection to this academic subject called Political Science and International Relationship, at all. For, the structure of a society, the human relationships inside it, the social power that focuses on some elements inside it etc. are all designed or decided by the language codes of that particular society. However, it is doubtful whether the above-mentioned grand academic subject is aware of these things.

15. The decay and atrophying of the old-time English ambience!

When I went back to the 4th class in the school boarding on the new school year, a weird difference was felt. This difference was not in the furniture such as the tables, chairs, almirahs, cupboards &c. There was no difference in the cloaks of the priests. However, in the new ambience, a difference was felt in their personality.

The priests had changed. The old-time Anglo-Indian aura was not there in them. New priests! In their very looks, demeanour, behaviour and attitude, there was a total difference. Even though these persons also knew English, it was quite obvious they were at home only in the Travancore language Malayalam. In the immediate outside world, the people were using Malabari. It was felt that these priests did not use that language.

Even though these priests would occasionally speak to the students in the boarding in English, they were more likely to use Malayalam as much as possible.

It was from these new priests in the schools that I was to experience the degrading You, and other words (Nee, Eda) for the first time from among all the priests I had seen in the school. The truth is that the Anglo-Indian priests had no occasion to use these kinds of degrading usages.

There was a totally qualitative difference.

One day, during the time-study in the boarding, for speaking to another student, the young-aged 'Brother', who the Prefect 'questioned' me. To these kinds of queries, I did answer in the usual dignified and truthful manner that is possible in English. I had not felt that this was a very big issue at all, in English. However, the 'questioning' was in Malayalam, using the degrading You (Nee) &c.

The ambience was totally different. Even though I had spoken the truth, the way it was received was not at all in a dignified manner. I was asked to go to the room of a priest who was residing at the far-end of the boarding and get a cane from him. When I came with the cane, a terrific canning was administered.

Even though it was an English school, the old English ambience was seen to have been wiped out. It was seen that discipline was something to be enforced with draconian powers. It was also seen as a means to establish power over the students.

The aim of a discipline connected to a mature personal stature was not there at all.

16. Priests of a different kind and breed

One day, when I was standing in a location inside the school, I heard the new headmaster speaking in Malayalam to another person, 'There is no use with this English education. If government jobs have to be cornered, then education should be in Malayalam.'

Even though it was an English school, it was quite evident that the new priests had no connection with the innate antiquity of the institution.

At that time, I had no information as to who these new priests were. However, after many years, when so many other bits of information arrived in mind, I got the information about them also.

In Travancore kingdom, London Missionary Society had commenced Christian Missionary work among the slave and lower classes right from early years of the 1800. This must have lasted till around 1947. Many of these lower class populations had converted to Christianity. Their mental and physical capabilities had increased very much. However, they were not allowed any occasion or opportunity to utilise these newly gathered capacities inside the kingdom by the local authorities. Many of them had then relocated to Malabar as settlers.

I think it is these people who had popularised Malayalam language in Malabar. It is also possible that their Christian religious organisation had worked hard to develop Malayalam language. It is possible that the various Malayalam – English Dictionaries were their contributions. For instance, An English-Malayalam Dictionary published by Basel Mission was written by Tobias Zacharias. He had worked as a Pleader at Tellicherry. He can be either from the converted Christian group or from the Syrian or traditional protestant Christians of Travancore. Persons from all these three different groups did move to Malabar to settle there, in various guises.

It is possible that many of the old-time English Christian institutions must have been taken over by priests and nuns consisting of this people/s.

I have no intention to question or cast doubts on the sincerity and commitment that they display in the various kinds of social welfare and human development activities, in which they are involved in all around the nation. All these are of a very wonderful kind.

However, if one were to compare these persons with the old-time missionaries from the English Missionary societies, one might find that they are different. The local language to which these person are connected to are feudal languages. That is what makes the huge difference in their mental quality.

It is now seen that these persons have in recent times been inflicted by the unruly emotions of the senseless political philosophy called democracy. As of now, in this nation, all political parties, and also most spiritual organisations do promote the same kind of rascality. It is that they all demand of their members and supporters to produce as many children as possible. The issue is that these kind of irresponsible ideas are going to lead to a situation wherein in years to come, there will be lack of space and resources for the newer generations to live peacefully upon.

I feel that it is imperative that I make some observations on what would come about if and when the English political ideology of democracy is let loose in a feudal language ambience.

17. The Christian priests who are in two different slots based on English language proficiency

I do not have the profundity or scholarship to speak with authority about the Christians of Kerala.

However, I can say this much from the platform of English language codes. It is my feeling and observation that there are many priests and nuns among them who are really good in English. At the same time, there is also another section or group of priests and nuns who do not have any profundity or information or skills in English language.

Among the second-mentioned persons, there are some who do have some minute knowledge in English.

The priests and nuns who have feeble proficiency in English are individuals who carry with them powerful hierarchical attitudes in the behaviour and attitudes. That much is my feeling. Since in many locations, English communication is becoming rare, these persons are found to have more chance to use the degrading Malayalam words for You (Nee), He (Avan), She (Aval) etc.

The Christian individuals who have no proficiency in English are persons are at least slightly rough and uncouth in their attitude and behaviour. Or else, they are different in personality from the Christian folks who are good in English.

I also do feel that these illiterate-in-English priests and nuns are very much aware of the brutal hammering strength of the lower grade words for You, He, She &c. Even though there would not be much rancour created if they use these words to subordinated individuals in their own religion, if they use these words to individuals who are not subordinated to them or to their religion, it can create terrific emotions of anger. Even though what has created this emotion is not due to any communal feeling, when thinking of these things from a wider social platform, the emotions can very quickly convert into an antipathy for the Christian religion.

When these persons, who are by antiquity connected to the lower classes of Travancore, refrain from using the personality enhancing verbal codes of English, and instead start using the degrading usage indiscriminately upon others, terrific antipathy and horror would be created in the minds of the individuals in other religions.

In this subcontinent, the immensity of rancour that language codes do create are usually mistaken for communal antipathy and understood as such. It is my feeling that the evangelists of the London Missionary Society who had worked in Travancore for uplifting the lower class populations there had no inkling of this huge satanic feature in the local social system.

Some of the lower caste individuals converted into Christianity and took up the work of propagating Christianity. When some of them went into the villages in the forest areas, the village headmen therein literally asked their men to drive these persons out of their villages. Such incidences have been mentioned by REV. Sameul Mateer

In these kinds of incidences, REV. Sameul Mateer does not seem to have received any information on the exact provocations which the language codes would have delivered. In all these kinds of religious conversions, there is a bit of information that is not mentioned. It is that when the people convert to the new religion, the evangelists who effected the conversion would appear on the pedestal of social 'respect'. When this happens, the traditional social seniors of those populations who had until then been on the pedestal of 'respect' would be pushed out.

No social leadership would permit or give leeway for such a terrible misfortune to happen to them. Especially, when it would be quite obvious that the persons who are trying to displace and replace them are persons who till then had been from the population groups which had been described as despicable.

When such population leaderships' block entry to the evangelists to access their population members, the provocation to do so has nothing to do with any antipathy for Jesus Christ or to the Christian religion, per se. The exact provocations are duly encoded in the verbal codes of the local feudal languages. And can be seen by anyone who has the knowledge in these things.

18. Democracy in a feudal language ambience

I had mentioned that I would mention about what all tragedies the great ideals of democracy would have to associate with if democracy is imposed upon a feudal-language speaking population without having any deep information on the feudal language social ambience of that population.

This would be a diversion from the path of this writing. However, since this has appeared as a pertinent issue here, I think I would say something about this. More details might need to be mentioned later. That I would do at an appropriate location further on.

A couple of days back, I came across the following words in an NCERT Textbook on Social Science

Democracy:

1. Promotes equality among citizens
2. Enhances the dignity of the individual
3. &&&c.

I would not categorically say that these words are total nonsense. However, the truth is that an individual's social stature, and such other associated things are defined by the language codes. And not by any democracy. However, such information is not known to the native-English speakers.

Now, I will enter into the subject.

From a very shallow perspective and information, it might be easy to say that democracy is a political ideology that allows a people to choose what they like, express what they want and to decide what is good for them. However, this is a very foolish understanding of reality.

In feudal languages, an individual is not a free person. On the contrary, each person is part of various hierarchical strings, as per the various ways he or she is linked inside his or her widely stretched family links, his or her professional or vocational position, social stature, political affiliation and such other things. Even if elections are conducted in a most ideal manner, what would be measured by it would not be a measurement of the various individuals' likes and dislikes. Instead, it would be measurement of the cumulative power of these various links upon the individuals.

Political membership is a very powerful shackling code.

The next item is that most of the time an individual displays a very conspicuous affinity toward any specific political party, for acquiring a social security. For instance, one individual has a necessity to go to a government office (say, police station). This is not so easy an endeavour as understood in English. That he or she can go right in, with the feeling the he or she is a citizen of the nation, and thus has so many rights and dignities, and that the government employees in the office are mere employees in the office. He or she cannot go and discuss anything or ask for any service with these kinds of feelings. However, if there is a political party behind him or her to protect him or her, it would give a great feeling of security.

From this perspective, even if an individual has no specific liking for any political party, he or she would be under compulsion to display an intense association to one of them. However, if pristine-English language were to spread in the social ambience, the necessity of such a protection would vanish. As of now, only senior government officials do have this freedom and security. For, the government employees of the lower grade are literally their servants.

The wider implication of this situation is that the political parties would take a lot of interest in knowing whether a specific individual is on their side or not. This would, at times, even convert into a form of intimidation.

The third point is that any person with a follower or followers is automatically a leader. In feudal languages, a leader would quite naturally get the crucial item called 'respect' from his or her followers. The person with the more number of followers or supporters naturally becomes the bigger leader.

The followers or supporters who are most reliable are usually one's own children. From this perspective, the person with the more number of children become a bigger leader than the person with the less number of children.

When this idea is mixed with the utterly immature ideas of democracy, a naturally tendency to have more number of children would come about in the people. For, having more subordinate persons, whom one can very casually address as Nee (lowest you), converts into a very powerful social strength.

The fourth point is that in a low-quality, low-class social system, democracy cannot induce a higher quality. For, the common people would be at home only with their innate and age-old systems and social quality. This low-quality society might not be able to bring about a higher quality social ambience through democracy.

The fifth item can be explained in this manner:

Suppose: England is getting filled with their traditional enemies, the relatively low-class French. If the democratic rights of England are shared with the newly-arrived French persons, the social system which would slowly develop would be one which is of a quality lesser than the traditional England quality, and at the same time higher than the traditional French quality.

The wider implication of this sharing of democratic rights with outsiders is that it would be equivalent to lending them rights to capture the nation.

From this perspective, ballot actually is some kind of bullet.

If this idea is replicated in India, it can be seen as thus:

Democracy does not imply or represent the people's opinion or their good or any such things. It is only a process by which various mutually competing sides wage warfare on the battlefield to get the power in their hands. There is no connection between this and the original definition of democracy as mentioned in English in the earlier days.

The things I have mentioned above are all general ideas. However, a lot of instances can be mentioned wherein in India and in Kerala, democracy literally becomes stark buffoonery. For mentioning them, I would need to create a background. Once this is done, I will illustrate them. They are mostly personal insights. They may not be found in the textbooks.

19. Sweet textbooks and those which were nasty!

It was in the English school where I studied till the half of my fourth class, that I had the experience of studying textbooks which were sweet and attractive. However, this information entered my head only when I had left that school and joined the fifth class in a Government education board curriculum school. It was a government-aided private management school, wherein all the classes except one were in the local vernacular medium of education. One single class in each year was something mentioned as 'English medium'.

The school textbooks of the Anglo-Indian school are still in my memory. They were books published by a textbook publishing company which had been owned by a British management during the English rule time, but had been taken-over by some Indian management after the departure of the English rule from the subcontinent.

These textbooks had been designed and created using various stories and pictures from England, and also from various other places in the world. These books bore a higher personality in themselves. I used to like to read the English textbooks which I had studied till my fourth class, and also those studied by others till their eleventh class, for a long time after my schooling. If I am able to get them now, I am sure that I would be very happy to read them again.

There are various reasons for this.

One was that the writings were in a very attractive and simple manner.

Second was that the characters and the incidence had the high mental and personality stature which can be attained only in English.

Third was that there was no emotion being delivered that the student was an intellectually lower-level being. There was no such addressing as if to a lower person. The addressing was to an individual of a high mental and personality stature. These things are all possible only in pristine-English.

Fourth is that the individuals seen in the pictures had an English personality stature. That is, there was no hint of any kinds of servility in the children, or any kind of lordliness evident in the senior-aged persons. To put it more clear words, it may be said that the characters who spoke English had native-English personality.

Fifth, was that the stories and other inputs were of very high-value contents.

Sixth was that there were many writings which were closely connected to English Classics and such.

Seventh was that the writings were radiating a powerful sense of honesty. There was nothing that was fake or dishonest about them.

I am not sure if the teachers who taught these books had any formal educational qualifications. But then they were persons who had an innate intellectual and reading association with these kinds of English Classical writings. Beyond that they spoke in an English, which had a good deal of correct pronunciation content.

I have discussed about these textbooks with many persons who had studied these textbooks in their school days. All of them have very sweet memories about them.

It was when I had completed the half-term of my fourth class that I was made to join the fifth class in the state government aided-school, where the curriculum was dictated by the State Government education Board. It was then that I received the first terrific insight that formal education had another form also.

20. How the 'Malabari' language had been done for!

When I was half-way through my fourth class in the Anglo-Indian school, I was suddenly shifted to the fifth class in government-aided school which came under the state government education board.

The reason why there was a jump from the fourth to the fifth was that in the Anglo-Indian school, the school year started in January and ended in December. In the State government Syllabus school, the school year commenced in June.

In the new school, I had joined in the English medium class. That means, in each standard, there were various divisions. Of them, one division was 'English medium'.

Whether this can be termed as English is not clear. Maybe one should mention it as 'English immersed in Malayalam'.

In the earlier school also, Malayalam had been taught. Over there it was a 'Malayalam immersed in English'. To put it more words, it may be stated that over there each class Malayalam textbook was from one class lower. That means there was no Malayalam in Standard One. In Standard Two, we had to study Standard One Malayalam textbook.

With the arrival of the new priests to manage the school, I think that school very soon moved out of its English antiquity.

Even though that school was in Malabar, there was no feeling that just outside the walls of that school, the local language was Malabari and not Malayalam. Looking back, it is quite a wonder!

It may not be possible to say much about this issue here. However, I will say something here.

A few weeks back, a shrewd and cunning Malayalam 'pandit' is reported to have inserted the Malayalam word 'aiyyo' into the Oxford English Dictionary. This was reported in a sense that what he or she did was some kind great enrichment of the English language. But then inserting feudal language words into a planar word - coded English is a rascality of the highest order. Allowing such actions of wayward persons is terrible foolishness.

Why I mentioned this 'Aiyyo' word here is due to the fact that in Malabari there is a word 'Uyie' which has more or less the same meaning. When I was staying in the Anglo-Indian boarding, inadvertently I once used the word 'Uyie'. Immediately this word was noticed and I was very powerfully informed that this word was not an English word.

From the background of this very intelligent admonishment, I can view the entry of the 'Aiyyo' word into Oxford Dictionary only with un-concealable displeasure. Hopefully the miscreants who worked for this fiendish deed will be kept in watch by Nemesis.

Was there anything known as Malabari in Malabar? Actually due to the fact that the geographical area known as Malabar consisted of a lot of unconnected minute locations, the language which can be called Malabari itself had a lot of distinct dialects. During the English-rule period in Malabar, this language was not given much attention by the administration. This was due to the fact that the English administration did try to bring both the administration as well as education into English.

But then, the Malayalam spoken in Trivandrum some more than 30 years back, was of a very inferior type. It did contain a lot of Tamil words also.

Yet, it is seen that the Malayalam that had spread out from Kottayam, Tiruvalla etc. was of a much higher quality.

The point that might be mentioned here is that Kottayam, Tiruvalla etc. are the locations where the English evangelists had worked to bring up the lower class suppressed populations to the social heights. It is seen recorded that such persons as Rev. Henry Baker, Mrs. Baker &c. had lived and worked there for decades for this aim. Could it be that it was these persons who had worked to improve the quality of Malayalam?

It is now seen that these persons have in recent times been inflicted by the unruly emotions of the senseless political philosophy called democracy. As of now, in this nation, all political parties, and also most spiritual organisations do promote the same kind of rascality. It is that they all demand of their members and supporters to produce as many children as possible. The issue is that these kind of irresponsible ideas are going to lead to a situation wherein in years to come, there will be lack of space and resources for the newer generations to live peacefully upon.

I feel that it is imperative that I make some observations on what would come about if and when the English political ideology of democracy is let loose in a feudal language ambience.

21. The topsy-turvy education

It was in Travancore that I got admitted into the fifth Standard in the Kerala government-aided school. I think it was in 1970.

Since my parents had been persons who had undergone formal education, had radio in our house, received Malayalam newspapers every day, and both of them had been government employees, Malayalam was the language we spoke in our household. Due to this very reason, when we relocated to Travancore, we did not face much communication problem.

However, over there no one had any experience with Malabari language. I do remember certain incidences I had experienced due to this.

Not only that, there were some persons who had a feeling that Malabar was some kind of a wilderness.

I think that the railways were there in existence even during the English rule period. Moreover, I do believe that Travancore got connected to Malabar via railway service only after that kingdom had been taken-over by India. There are certain things which I would like to mention in connection to the setting up of the railways in Travancore directed towards Malabar. This I will do only later.

I came to see that various systems and conventions in the new school were totally opposite to what I had seen in my earlier Anglo-Indian school. Even though in the Anglo-Indian school also, the students were under the command and control of the priests and the teachers therein, because the ambience inside the school and boarding was English, the degrading and suppressing words such as Nee (lowest You), Ninte (lowest Yours), Avan (lowest he, him), Avante (lowest his) and such other words were used to the students only very rarely.

However, on certain occasions, if the students were to get accosted by the workers in the kitchen or some menial workers, these workers would not miss an opportunity to use these degrading words upon the students. This they would do with a sort of vengeance, as if to find some solace for they themselves receiving such words from their work superiors. However, for the teachers to use such words there were only very rare opportunities.

However, in the new government-aided school into which I had joined, both the teachers as well as the menial level workers would use only these very degrading usages.

However, in this new school, I did not find the students having much problem with this. For, they had been used to this kind of degrading right from their primary classes. Their individuality, personality as well as mental stature had got used to this, and they more or less took it in their stride.

The students would sit on the bench, physically sticking to each other. They would place their hands on the shoulders of others who were with them. They would be very obsequious to their teachers. Or at times, they would be just the opposite and speak to them in a tone of impertinence. They would jointly make ‘cooo’ sounds vocally, in a jeering manner, when such occasions warranted them.

In the Anglo-Indian school, there were certain codes of behaviour, which were unwritten and ingrained into the minds of the students by means of a mere English ambience.

This included that sitting should be with a upright posture, there is no need to be obsequious, walk with a unbowed posture, do not stick physically to each other with standing or walking, do not place the hands on the shoulders of others when walking or otherwise, do not lean on the wall or on the doorframe, do not place the hands on something nearby in a pose of gaining support when standing, if there is any requirement for anything they have to ask the teachers for it in a polite and very clear pose and sound, and if they have any specific issue, they should discuss it with the teachers again in a very dignified manner.

In a physical ambience and environment wherein the students were not addressed with the degrading You, Yours &c. and not referred to with the degrading him / his etc., there was no need or compulsion on the students to be obsequious, nor was there any need on the part of the teachers to get them to act servile.

Yet, it must be admitted that canning was not totally abolished in this school. However, to have the student to stretch his hands, the teacher would only say, ‘You show your hands’ or You stretch your hands. However in the new school, the You would word would convert into the lowest You and Yours. Here was the crucial difference.

Of the three levels of You available in the local vernacular, the most degrading one would be consistently used upon the students by the teachers in this school. These were the very same usages used for centuries upon the lower castes, and slaves by their landlords and slave masters. However, the teachers in the government-aided school cannot be blamed in this regard. For, that is the way the local vernacular was coded. There was no other way out of this problem.

The lower castes and the slave populations had no complaints about receiving this degrading treatment. Till the English company came into the subcontinent.

I could see that everything was totally topsy-turvy in the new school, when compared to what had been there in the previous school where I had studied.

22. The desperate urge to showcase oneself as the frontrunner or leader or social heavyweight

On one side a clamorous and noisy behaviour in everyone. On the other side, all the mental characteristic features of a low-class and low-quality population. In everyone there was a desperate urge to display or showcase oneself as the leader or prominent personage, in many things and even in everything.

Everywhere crowding and rushing in attitude. If the idea of a queue has to be seen maintained, the presence of a teacher with a cane is required. There is an urge to run and corner and possess anything that is being offered or available for taking.

An environment that promoted and encouraged the students to complain thus : 'Saar he (lowest he) did this'. 'Saar He did that.'

It was later that many persons related the value of such kind of education. The children will go up 'street-smart', it seems. They will possess masculine mental features. When such words are being heard, very naturally the query will arise in the mind, 'If so, then was about females in similar situations? Will they develop masculinity or rough effeminate nature?

This is not the exact problem. Instead, it is that what was being trained and ingrained over here are the impulses for spontaneous clamorous behaviour, for grabbing what can be grabbed, the pose that he or she is the greater person, and the mentality to submit to any level of subservience and servitude to achieve or get anything.

If at all at any time, the students are made to stand in a queue, each person would stand with his one hand or both on the shoulder of the person right in front. This might be done as a sort of right. But beyond that, this pose became a sort of imperative action. Pushing and pulling are seen as part of the features of such queues.

[Removed: Anecdote of living in north India ~15+ years ago, financially low, going to government office for bus pass; standing in queue amid local vernacular-educated men from lower levels; rowdy feel, queues swaying, hands on front person, mixed servitude/degrading words; only acknowledged power commands heeded, else fights.]

It was possible to quite easily understand the difference that was there between the ambience in the earlier Anglo-Indian school and that in the newly joined school. The individuality of the students was very evidently different. In the first school, there was no clamorous noisiness. Nor was there any kind of pandemonium or unnecessary catcalls and booing.

In the second school, all these sounds were part of the innate features of the students and the ambience. However, once in a while some teacher would intervene with some high level of rascality words. Then everyone would calm down for some time.

23. The natural discipline that is there in English

I will give a small illustrative instance. Both the earlier mentioned schools are being swept in the morning by the cleaning workers. In both the school floors there is no litter. However, in the afternoon hours, in one location some wastepaper falls down.

If there are no specific commands to clean up the litter, what will happen to this litter will depend on the sense of civic cleanliness of the student who sees this waste paper.

In the earlier mentioned Anglo-Indian school, this student will take the litter and place it in the garbage bin, in the plain sight of the other students. In this action, there is no degrading or subservience in the language codes. For even if one does a thing that is done by the superior or by the deemed inferiors, the word 'He' will remain as 'He'. And 'She' will remain as 'She'.

However, in the second school, one student sees the waste paper on the floor. He or she takes the paper and places it in the garbage bin, in the plain sight of the other students. In this case, an undertone of a sense of servitude to the teachers would play out in a un-see-able manner, even if the student had not intended to display any such subservience.

The underlying information that I want to convey can be better understood when this same incident is relocated to another situation.

A very young IAS (Royalty of the Indian administration) officer female is having a conversation with a few other females. Suddenly some of the papers in her hands fall to the floor.

Immediately the IAS female bends down to her knees and in that sitting position starts picking them up.

Or else, the other women who were with her say, 'Maadam, you need not go down to pick them up. We will pick them up for you.'

Or, the young IAS officer female summons a peon and have them picked up from the floor.

In this very unremarkable incident itself, so many minute items can influence the words and the verbal codes used in the communication. Such as the low-age of the IAS officer female, the higher age of the others, the age of the peon, whether the peon was a male or a female, the peon's personal stature and his or her willingness or unwillingness to display a pose of servitude, the pose of the young officer that she is a very senior personage and such other things. All the affects can be very overt or even covert. And it can also be very subtle and soft also.

Now imagine that the same thing happens for an ordinary young female. Here also there can be very powerful shifts and variations in the verbal codes. For, feudal languages are full of very complicated codes. In fact, many of these verbal codes are so powerful as to tear and pierce the human soul in its very vitals.

However, if this incident were to take place in an English ambience, there is no possibility of any kind of traumatic or other kind of verbal shifts and replacements. Words such as He, Him, His, She, Hers, Her, You, Yours, Your &c. stand in a terrific unmovable stance. They will not budge an inch whatever be the work or the persons involved.

When I am writing this, suddenly a remembrance of an incident in Trivandrum government Secretariat or some other similar place in around 1980-82 comes into my mind. It was an incident related to me by a person who was studying in my class. I think that one of his relatives was working in that office

When the female IAS officer who was the Officer-in-charge arrived in the office, it was reported to her that the Safe could not be opened. She immediately came in front of the Safe. Along with her came some other officials. The peon was also there. The officer took each key one by one from the peon and tried to open the Safe. None worked. However, there was another set of keys that was not present there. When she asked about those keys to the peon, he simply answered, 'I have tried all of them. None of them worked'.

When the young female IAS officer asked him to bring them again, he responded with the same answer. 'There is no need to bring them again. I have tried them'.

The peon was a person who at his own level from a great personage. In his own social ambience he was a person with a lot of leadership. He was a peon in a big government office. If anyone wanted to see the IAS officers there, many times it was his prerogative as to whether to allow them or not. Such a powerful person was this Peon.

From his personal perspective, this young IAS female could be a very young damsel. A pennu (lower level lass). If he had been able to meet her in any other circumstance other than as this senior officer, she was just an 'Aval' (lowest she, her, hers). One single Nee (lowest you) addressing and a reference to her as 'Aval' could have been delivered to her as a personality shattering blow.

The IAS office insisted. 'You please go and bring that set of keys. Let me have a look.'

The peon who had royal stature in his own home place replied: 'Am I not telling you? That key will not open this Safe'.

It was a typical case of two different high grade personages created by the language codes in two different social settings, confronting each other.

The young IAS officer female raised the hood of the parameters of her own official powers: 'Edo (something worse than Hey kid!), am I not saying to Thaan (lower-grade you). Go and bring the keys.

All that she can changed in the communication was a change from Ningal (medium level You) to Thaan (lower grade you). When this change comes upon, 'Go and bring the keys,' will change into 'GO AND BRING THE KEYS', even if the words are spoken in a soft manner.

The high-grade personage personality in the peon collapsed.

Feudal languages are littered with literally hundreds and hundreds of such stories of confrontations between similar verbal codes. At the same time pristine-English is a location wherein no such verbal belligerences are in existence.

24. The value ambit of numbers inside the supernatural software codes

In the newly-joined school, the students were not seen to be unhappy nor were they seen to be unduly worried about their grave level of subservience and need for exhibiting servitude. For, they were not aware of any other stature that a school student could have. Beyond that it is even possible at least some of the opportunities for fabulous thrill that they enjoyed may not have been available to the earlier-mentioned Anglo-Indian school students.

For instance, in feudal language conversations, one of the items that could gather the best delight would be the chance to degrade another person in front of others.

The real reason that so much delight can be gathered is that when this kind of degradation is being heaped upon another person, in the supernatural arena of the software codes of the feudal languages, there are terrific changes in the codes taking place. This might give a heady feel. This kind of verbal codes shifts can be accomplished in planar languages like English only at very minor levels.

The right time has not yet arrived to discuss these deep codes that work in the background. However, to mention this in a very minute manner, I can say this much: In feudal languages, there are slots to shift a person and his personality across the spectrum of Nee, Ningal, Saar (Thaagal). That is, Lowest you, Higher you, Highest You). However, in the earlier mentioned school, there is no possibility of such a personality height difference possible to be enforced upon the different students. If that be so, how can this be explained?

If I need to speak about this, I would have to take up the supernatural software codes that design and work behind languages, for discussion here. However, that can be taken-up for a deep discussion only much later.

However, I can mention a certain item that stands in the preliminary areas on the path to that. It would not be difficult to understand.

Let us take that case of three different levels of You and He in a feudal language.

You: Nee, Ningal, Saar (Thaangal)

He: Avan, Ayaal, and Adheham.

Let us imagine that in the supernatural software codes that design these words, the amplitude of the numerical values are as given below:

Nee (lowest you): 1 - 10

Ningal (medium you): 10 - 20

Saar / Thaangal (Highest you): 20 - 30

That is, if a person's concerned numerical value is assigned as between 1 and 10, he is assigned the lowest You, ie. Nee.

Likewise.

The values given here would depend upon how such as the person's age, social stature, social dignity, financial level, cost level of his or her garments, the grandeur of his or her house, family status, social status of his or her profession, his or her positional level inside his or her profession, &c. taken into account in the immediate context or situation of the conversation or reference.

In the case of each level of the different forms of You or He, as the numerical value of the words goes up, at a very specific location of the value, the word form would go into the next higher form. Just like in a petrol pump, after 00.99, the display would change into 01.00. Likewise, Nee (lowest you) would change into Ningal (medium You). Avan (lowest he) would shift to Aayal (medium he).

Let us imagine that a person whose clothes are dirty, and he himself looks poor and destitute. He would in many situations be kept at 5 - 6 numerical level, by others. At the same time a similar looking young boy would be kept at 1 - 2 level by the others.

I will give a more detailed illustration with regard to this in the next writing.

25. The bouncing through the verbal codes

An individual of around 35 years, wearing dirty and cheap clothes. Very obviously a financially low-grade person. Other individuals who are of same or higher age than him would assign him a value of 5 to 6. However, children of young age would assign him a value of around 12 to 13. This is because they would take into account his senior age.

This individual comes to one place. The people there refer to him using the Avan word (lowest he/ him/ his). However someone mentions thus: He was a man who had been a high level officer. He resigned his job due to some ideological issues.

This information immediately adds to the numerical values. From 5 to 6, it moves to 8. Yet, he is still an Avan (lowest he). For, he is obviously an idiot. Would any intelligent man leave such a high position job?

It was then someone mentions that he is a highly respected person in many locations. Do not judge him by his appearances. On receipt of this information, the numerical value gushes up. Now it is 13. It had been 8. Now, he is not an Avan (lowest he). He an Ayaal (medium level He). Once the value moves across the 10 level to 11, the Avan changes to Ayaal, automatically.

It was at that moment that another information gets added. He is from a very rich family. His father has so much money that he can very easily buy up all the persons sitting there. The moment this explosive information is received, his numerical value rises up in a very violent manner. He is now at 25. He is no more an Avan or Ayaal. He is an Adheham (highest He/ His/ Him).

When everyone is in such a mood of shock and disbelief, another man inserts another bit of information. It is explosive enough. But in the wrong direction. His father is extremely rich, that is true. However, he has kicked his son out of his house, due to some ideological issues. This man has no value in his house!

Everything is lost in the numerical value location! It rapidly falls down to 17. He is now again just an Ayaal.

All the persons who had been hearing all this bits of information would have experienced a subtle feel of a bouncing in the mind and mental ambience. When his man moves up in value, they would go down. When his man goes down, they would go up.

When everyone are going through this bouncing feel inside them, another information arrives in their midst. This man's father has died day-before-yesterday. He is the sole inheritor of all that fabulous wealth. The moment this man reaches his house, which is around 300 kms from here, he is the social leader in that area.

When this news spreads, his numerical values have gone up again explosively right up to the skies. It is 29, more or less touching the celestial heights. He is no doubt an Adheham (highest He). Everyone stands up to acknowledge him.

All this numerical value enhancing and depreciation and again enhancing, has taken place in which location? To talk more about this, I would need to give details about two different spheres inside the Supernatural software codes of reality. That is Design view and Code view. However, to give a very detailed information on this, this writing has still to move much further on this route.

As of now, let us now go back to the new school where I had joined. Even though the students are all mere 'Avan' and 'Aval', they can still have a personality shift numerical value amplitude of 1 to 10. The student, who can showcase himself as the leader and as highly capable and skilful, might able to gather the 10 numerical value in his software arena location. He would literally be in a mental height touching that of intoxication, if he can touch this highest value possible as a student under the teachers.

However, in languages, wherein whatever one does or does not do, there is no change in the He, things are all totally different. There is no frontier to the He and She, beyond which the individual can rise up to a different and higher celestial level.

26. The frozen English learning and a lot of foolish grammar laws

My first impression about the English teaching in the government syllabus school was that everything was downright stupid. My perspective was from having studied English in a very different manner. However, the other students in the new school saw this English class as some kind of fabulous teaching.

The textbook was low-class. The printing was low-class. And the study material was downright low class and stupid.

I am speaking from my slender memory. The fifth class lesson. 'This is my dog. His name is 'Tiger. 'Tiger is sitting. What is 'Tiger doing?' The class five English textbook lessons were of this kind.

After having seen such sweet items as excerpts from English Classics and fabulous and simple stories, and the illustrations that depicted the superior social ambience of an English social system, to see this kind of low-class Indian government syllabus textbooks was a very dismal experience. To be frank, it was impossible to accept this textbook and the teaching standards as school teaching.

I could find no one who was aware that there was some terrific difference between English and Indian languages. And beyond that no one had any idea as to where exactly did the difference between these two systems of languages exist. Beyond all this, I was made to hear meanings being ascribed to words which actually were not acceptable.

Then there were a lot of stupid grammar rules.

It was amply clear that the teachers did not know English. They had not even an iota of information on English classics and other literature including that of Children's literature. Almost all pronunciations were terrible and many sounded quite contorted.

There is something to be said about these pronunciations. It was the English rule in British-Malabar that spread English in Malabar. However, only a very minute percent of the people were able to get this. There are certain unmentioned things that blocked the others from gaining good quality English.

In places like Tellicherry, when it was seen that the children of the ordinary people could gain access to English language learning, it might have spread a slight terror in the social fabric.

For instance, when the children of some of the lower caste Thiyyas joined English education, it may be assumed that two very clearly mentionable groups of people had problem. One was the higher caste population and the other was the social leadership inside the Thiyya community itself.

First, this became a pain for the Nairs in the locality. If their own children went to school to study along with the children of their serving class population (the children of the Thiyya men who went around bare-chested wearing a plamleaf hat and the Thiyya women who also went around bare-chested), the individuality and personality quality of their own children would get erased out. That much was certain.

This lower class children would start addressing their own (nair) children by mere name, and would use words like Inhi (Nee, lowest you), Oan (lowest he), Olu (lowest she) and use more deprecatory usages such as Yenthane, Yenthale &c. The terrible negative effects of these low-class verbal codes would spread across the social fabric and lead to the erasing of the Respect codes expected by the Nair folks from the lower classes.

Everyone among them, including their women folks would be adversely affected by all this.

Actually the terror of this social fabric dirtying would affect the Nairs' own superior class, the Brahman families. If the children of persons, whom they traditionally do not allow to come anywhere near to their houses, were to use such words to define their women folks thus, social life would turn absolutely miserable. A time would come when their serving class men and women would be able to speak anything and think anything about them.

If in the current-day Indian army, the Shipai soldiers' (lowest grade soldiers') children were to address the army officers and their women folks by their name, and use the lower grade USS (lower grade he, she) usage to them, and also use the Thoo (Nee - lowest grade you) word to them, persons who know about these things would know what would happen.

If this kind of verbal codes are allowed, the total regimentation inside the Indian army would collapse. Indian army officers would never allow such a thing to befall them.

27. The disrupted social atmosphere

Even though the Nairs could admit their children in the Samoothiri school (Calicut king's school), Calicut was a place beyond Korappuzha (Korappuzha river) down south in South Malabar. In those days, the people of north Malabar had very little contact with this region. Most of the Nair families would not have the financial stamina to have their children stay and study in such distant locations. Beyond that they had no information that this kind of studies would have any value.

The fact is that many children from the Thiyya community was going in for English education would have caused much distress inside the Thiyya community also. Even a terrorising thought that these English-educated Thiyya individuals would not stay within the control of the Thiyya community leaders must have evolved.

In connection to this, a lot of social conspiracies might have taken place. It might have been with the full blessing and support of the social leaders of north Malabar Thiyya community, that the Ezhava organisation of Travancore, the SNDP, had built a Hindu temple and a few educational institutions in Tellicherry. This might have been so, because the Thiyya social leadership would not have found any other means to keep the newly born Thiyya children under their strings and control.

If one were to place the fact correctly, there was no relevance for a SNDP organisation in Tellicherry. For, the people there are not Ezhavas. The people there are the Marumakkathaya Thiyyas (Matriarchal Thiyyas). Beyond that, the traditional spiritual systems of the Thiyyas had no connection with the Brahmanical worship systems.

Under the English administrative systems, there were no discrimination or denial of rights based on caste or community. Even the highest governmental posts were open to anyone to compete and get.

Now, let us see the state of the Ezhavas then. Whether they also had any traditional connection to the Brahmin religion is the foremost issue.

It is seen that most of the persons of whatever religion and caste, did have an unbridled craze for mentioning a connection to the Brahmin religion as well as to the various antiquities connected to that spiritual system. (See Castes & Tribes of Southern India written by Edgar Thurston).

It is very easy to understand there must have been a very concerted conspiracy in how the Ezhava organisation of Travancore came into the midst of the Marumakkathaya Thiyyas in Tellicherry and set up a Brahmin temple in north Malabar. First of all, the Marumakkathaya Thiyyas at that time might not have even a bit of Ezhava blood in them. Second, the Ezhavas had no connection or right over Brahmin spiritual or temporal antiquity.

During the English rule time in the Malabar district of Madras Presidency, there was one Choorayy Kanaran, a Thiyya man, who retired as the Deputy District Collector of Malabar district. Then there was Dr. Palpu, a Ezhava man in Travancore kingdom, who had been insulted in his native kingdom. He had relocated to British-India and worked as a doctor in the British-Indian Healthcare or something else connected to it, as a medical professional.

It is possible that both these persons were among the persons who might have taken part in the conspiracy to bring in the SNDP to Tellicherry. I have mentioned the names of the afore-mentioned persons without any evidence in my hands. However, when I ponder on this issue from an impressionistic mood, this is what dawns in my mind.

When the English administration went in for promoting English education in the British-Indian locations, most of the leaders of the various castes and communities might have been terrorised. Right from the days of the hoary past, there had been no interest among these castes leaders to see that the children of the ordinary classes and lower castes should get any education, and the skills to read and write.

However, immediately on seeing that the British-Indian government was hell-bent on giving English to the lower class children, these clever higher caste leaders immediately took up the task of starting vernacular medium schools in various locations. Off course, they were given education grants by the Indian (original Indian) government.

The most powerful inspiration that promoted this seeming altruistic action was the fear that if they did not do something outright cunning, the children of the lower castes and classes would soon be seen speaking in English. Even now, even the high quality demagogue communist revolutionary leadership have this aim. That the children of their cadre members should not get good quality English.

28. The Travancore language that spread errors into the English language

What I intend to mention here now is about the pronunciation of English words. In Malabar only a few did get to learn English. In most of the places, it was Malayalam education that was initiated. The Christian organisations that had come from Travancore, and other organisations like the SNDP must have worked hard for spreading vernacular education. Even the Islamic organisations must have done the same.

However when speaking in a general manner, it might be said that many English words were pronounced in a more accurate manner in Malabar. For instance, words such as Work, Wash, Was, Is, Auto &c. However, when I went to Travancore in the early 1970's I found most words mispronounced.

It was noticed in Travancore that the pronunciations was twisted or contorted to include the Malayalam alphabet sounds. Vark, Vaash, Vaas, Ees, Aato etc. are samples of the pronunciations heard over there. The question that rose into the mind was not: What English is this? Instead it was : Do the persons who are teaching English really know English?

Within the next 10 to 15 years, I had to see the rapid spreading of the Travancore English into Malabar area. As of now in Malabar, most of the vernacular medium schools and a few of the English medium schools are teaching this kind of erroneous English.

Actually the aim of the afore-mentioned organisations' educational efforts is not really aimed at any kind of enhancement of the knowledge and talents of their students. Instead they were all trying to limit the parameters of knowledge and skills to the confinements of their own organisational vested interests. Along with this, there was the secret aim in all these educations to slowly create a mass of people who would offer complete servitude and obsequiousness, and love, adoration and obligation towards them and only to them.

If there is no follower, there is no leader. That is profound insight that was there.

At the same time, it may be mentioned that in a feudal language social ambience, if there are not specific persons who are commonly acknowledged as the leader by others who mention themselves as followers, the social system might collapse and go into disarray. The reason for this is that, if there is no clear position of subordination under a commonly accepted centre and focus of leadership for each individual, mutual communication, conversation, discussion and such would become quite difficult. This is a feature of feudal languages.

29. Feudal language based education which places controls and limitation upon the students' route to development in a discriminatory manner

The real truth is that alphabet and words learning can be done in a few weeks' or months' time. After that what is required are an environment, practical experience, interaction with high-quality people and an ambience conducive for developing intellectually, physically as well as in skills. None of these things are available in a feudal language based school or college, for the majority students.

The innate character of feudal languages is to allow and control the development of individuals who gets subordinated, in a very discriminatory manner. A few are to be allowed to grow and develop. The chance for the others to develop should be contained or misled by acting in a pose of very overt affection and love. For, the social system that gets designed by feudal languages is akin to a pyramid. If everyone are allowed to develop their personality and intellectual abilities in the same manner, the pyramid will falter and fall down.

However, it cannot be categorically said that no one would gain any benefit from this kind of education. For, as of now, to get most government jobs, this 'formal education' is a minimum qualification. Beyond that for many persons, to be able to compete in many physical sports events, this is a stepping stone or a pathway or door.

In this State, around 700 thousand students finish their 10th class every year. Out of this, around 2000 become doctors. For them this education is a minimum requisite.

Then there is the qualification required for going abroad seeking a job. It is said that as per the government of India rules, to be permitted to go abroad for any job, certain minimum educational qualifications are required.

If one were to remove the students who went in for government jobs, or became doctors, and those who went abroad seeking a job, the huge amount each parent has spend for the education of their children turns out to be a huge waste for around 99% of the students.

However, when the English administration tried to spread education in British-India, which was there in around half the geographical location of South Asia, none of this was the aim of education.

Trap many children for around 10 to 20 years in absolutely useless formal education. And then reserve all government jobs and many similar things to only to those who had gone through this route. Well this was not the aim of the education brought in by the English administration.

I do notice that the pathway of this writing has gone a bit astray. However, since something has been mentioned about education, I think it is best to mention a few things about the great aims behind the English education that had been implemented in some locations in British-India, inside this subcontinent by the English administration. After this writing, I will go back to the original path of the writing.

30. Histories that point towards mutually opposite directions

In the 1960s, it was noticed that there were two different versions of history. The first one was what was given by the good quality English schools. As per this, the English rule in around half of the subcontinent did deliver very good inputs in this location. In most of the places, the people received the chance for fabulous quality personality enhancement. Persons such as Robert Clive, Henry Sleeman, Lord William Benedict, Lord Macaulay &c. were mentioned as great personages who pioneered the cultural quality development of the people here.

This type of history was studied by those who had good command and knowledge over pristine-English.

However, in vernacular medium schools, especially in government syllabus schools, the general historical information was given in a direct opposite version. As per this second version, what the English rule did in this subcontinent was clear-cut robbery. They destroyed the kings of the subcontinent. They looted all the natural resources of the place. All the so-called development they did in this location was only to facilitate their robbery and looting.

They imposed English education upon the people here. For what purpose do you know? To make all the people here their slaves. They required slave-workers to work in their establishments. So they terrorised the youngsters here to learn English. When their youngsters learned English, they immediately turned into slaves!

This is how the vernacular language school version history moves.

However the fact remains that most of the persons who did study this version of history did not have any connection with English language at all. From that perspective, these students are the children of the persons who had escaped being enslaved by some blessing of god. At the same time, the students in the English medium schools of those times were the children of those who had been enslaved by the Englishmen by means of the English language. These enslaved persons are taking effort to teach their children the same language that was used to enslave them. They do not want to study in the vernacular medium schools, where the children of the free people study.

The people who have very little connection declare that it is English language that has brought in slavery here.

I had no idea in those days as to how learning a language could enslave a person.

But then the persons who were well-versed in Malayalam seemed to be very sure about this capacity of languages.

If another language speaker is forced to learn Malayalam, then he can be if required made into a kind of slave. As to this point, those persons were very sure. In the same manner, as per their logic, if English is taught to another language person, he can be similarly enslaved. This is the way they had understood the capacity of English language.

It took me some time to understand the vital information contained in this logic. Yes, it is true that if a non-Malayalam speaker can be made to learn Malayalam, a leash or a bridle can be placed upon him, if required.

However, if English language is studied, such a leash cannot be placed. Instead of that, most of the other leashes already there on the individual will all go powerless, with the entry of English. English is a language with no bridling power. There is no leash codes in the English language.

But then how will persons who know only their native vernacular get to know this information? They do not know English!

31. Where did Macaulay go wrong?



It was Lord Thomas Babington Macaulay who recommended the implementation of English education inside India (British-India).

As of now, in the various schools in India, the information that is being dispensed to the students is that the English rule that had existed in some parts of the Subcontinent had been on a looting spree here. This information has currently spread all over the world. However, if one were to read Macaulay's Minutes on Indian Education, and get to understand the circumstances that led to the writing of this document, there is no way that such an erroneous opinion will get embedded in a person's mind.

In the various locations which were under India (British-India), i.e., locations ruled by the English East India Company, the Company did earnestly initiate various programmes to improve the quality of the people therein. The demeanour of a trading company was more or less erased. Instead, the Company functioned as a very responsible administration.

It is seen that governmental stipends and reimbursement of educational expenses was offered for studying in Muslim as well as Hindu educational institutions, and also for learning Arabic and Sanskrit.

Even then, some of the students who had studied thus did complain that they had been taught more or less useless things which could not be utilised for doing any profitable work. Some of them are seen reported to have demanded compensation. For, it was easily understood that book Arabic as well as Sanskrit traditional education had no use or value.

Macaulay did not learn the languages of this subcontinent. So, it is not possible to say that he did get much profound information about them. However, it is seen that he mentioned that these languages are rude.

From my own perspective, this defining statement given by Macaulay is a very powerful insight about the feudal languages of the Subcontinent. For, even though Macaulay did not very specifically say that the languages have mutually opposite codes of degrading and ennobling, he was able to notice that the languages had a very negative character feature. Even this simple information is not known to current-day Englishmen and women.

In a similar way, when I was reading the Minutes on Indian Education two days back, another sentence also came into my notice.

QUOTE: It will hardly be disputed, I suppose, that the department of literature in which the Eastern writers stand highest is poetry. But when we pass from works of imagination to works in which facts are recorded, and general principles investigated, the superiority of the Europeans becomes absolutely immeasurable. END

In this quoted sentence, what is noticed was the mention of the superiority of feudal languages over English when their capacity for poetic creations is taken into account. I have taken up this issue for discussion in Vol 1 Chapter 83. (The mystic beauty in feudal languages).

However, Macaulay made a grave mistaking in mixing up English literary antiquity and such other things with Continental European traditions. Even French language, which is the language of a land quite near to England, is felt to be feudal. That language is also mentioned as being quite poetic and beautiful.

32. It is wicked features that the codes inside feudal languages have



Image details

Title Ulysses and the Sirens
Herbert James Draper (1863–1920)
Date circa 1909

When moving from the world of imagination to that of reality, Macaulay gives more importance to English knowledge and information. However, in this claim also, there are limitations about

which Macaulay has no information.

As of now, our world is on the verge of leaving the sphere of physical reality. A new sphere of reality, known as Software is opening up. In this world, language codes have much scope for activity. There are language codes which have wicked features and which have noble features.

However, when speaking in a general manner, it may be said that the codes inside feudal languages are of the wicked variety. It is true that feudal language poetry has enough poetic features to seduce, persuade and convince a person to mystic levels of hope and yearnings.

In ancient Greek fairytales, folklore or epic tales, there are mention of Sirens. These Sirens are extremely dangerous wizards who have features of extremely lovely celestial beings. They live in the seas. They use their facility for creating and singing extremely enticing and beautiful songs to lure all unwary sailors who happen to be sailing in their vicinity. These unfortunate sailors are thus made to deviate from their route. Their ships are then made to move towards sharp rocks. The heavy sea and the waves therein then crash the ships on to the rocks. This remains the aim of the bewitching Sirens.

I do have a feeling that the Bombay Film World does have a similar agenda with them. I sense that they are working on an insidious programme of showcasing extremely beautiful song scenes from the Hindi films in native-English nations. The unwary native-English folks, who have no means to know about the sinister motives of these satans, are then promoted to have their children learn Hindi. It is my feeling that the Bombay Film World is spending a good deal of money for this. Their aim is to sow and reap. If the people can be made to learn Hindi, at the very least the Hindi Film Industry can reap a good profit from the films from those nations.

The truth is the almost all the states in India have been looted by this business group by promoting the idea that Hindi is the national language. For promoting this idea itself, they must have spent a lot of money.

These modern-day Sirens spread the feeling that the Hindi-speaking people are living in some kind of paradise world. This feeling might come from seeing the song scenes of such songs as Roop thera Masthana (Film: Aaradhana), Churalia hai thum ne jo dil ko (Film: Yaadon Ki Baraat), Baharoon phool barsavo (Film: Suraj) and such. There would be nothing wrong in saying that the whole programme aims to lure the native-English world to go blindly ahead and crash into some mighty rocks.

In the initial periods, the English East India Company administration had allocated huge funds for the teaching of the local vernaculars to the people. However, it was soon found that the people did not derive much utility from this learning.

For in these vernaculars, history, geography, science etc. were being taught in close connection to the folk-stories that said that all things came out by the churning of the Ocean.

33. The terror that gripped the traditional local social leadership

Some of the members of the English East India Company's Committee of Public Instruction, were of the opinion that English language as well as all the science, mathematics, astronomy, geography and such that was being taught in England should be taught to the children in India (British-India). However, the well-trenched traditional social leadership came out forcefully against this.

It was at this time that Lord Macaulay got appointed as the President of this Committee. He studied in deep the issues connected to educating the British-Indians. He then wrote a report which became famous as the Minutes on Indian Education.

In this report, he points out the absolute vacuum of modern scientific and technical knowledge present in the local vernaculars. Beyond that he pointed out that there were no buyers for the huge number of Sanskrit and Arabic books that the government (English East India Company administration) was printing every year.

The people desired that their children should be taught the same information and knowledge that was being taught in England. However, the local social leadership was against that.

The issue at stake was that if their followers improved, the leaders would lose their followers and leadership.

It is seen that many of the Englishmen also did agree with the contentions of the local social leaders. However Lord William Bentinck, who was then the Governor General of India (British-India), accepted the views of Lord Macaulay. He gave orders to allocate at least a part of the funds set apart for public education to implement English education in the country.

However, in Lord Macaulay's Minutes on Indian Education, there are some fallacies. The main item is that he goes around defining the knowledge and information of English antiquity as Western knowledge. But then, the real truth was that comparing England with Continental Europe would be similar to comparing an elephant with a goat.

Not only that, inside Great Britain there were non-English populations also. That is, the Irish, the Scots and the Welsh. They spoke Irish, Gaelic and Welsh languages respectively. However, the English East India Company did not go in for the teaching of those languages in India (British-India). It is possible that all those three languages are feudal languages.

When the Company went ahead with the teaching of English in India (British-India), in England, in some quarters, there were arguments that English should not be taught to the people of South Asia.

For they had the foresight to know that if English language is thus given to other barbarian and semi-barbarian folks elsewhere, all the knowledge wealth, technical information and such other things that had been built up by England over the centuries, would leak out of England. Beyond that, everywhere including in the arena of International business, these newly educated-in-English people from this subcontinent would enter and occupy the positions.

In spite of all this, the English East India Company went ahead with its imprudent programme of supporting English education inside India (British-India). All facilities for this were set up.

34. The divine aims of the English East India Company

However, it was amply clear that the English East India Company did not have the financial stamina to provide English education to the tens of millions of people living in the part of the subcontinent ruled by them.

Macaulay said thus about this issue: We should provide good quality English and other modern information and knowledge to a particular group of people of this place. These persons, who have thus received information and knowledge via English, would give English language as well as this knowledge and information to the other people here. Thus everyone would develop.

QUOTES from Minutes on Indian Education:

that it is possible to make natives of this country thoroughly good English scholars, and that to this end our efforts ought to be directed.

that it is impossible for us, with our limited means, to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us and the millions whom we govern;

..... To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population. END

This belief of Macaulay was a foolish one. In this subcontinent, no one desires the development of others. Everyone speaks feudal languages which have the quality and features of See-Saws. When one person develops, the other person necessarily goes down.

All those who received English language, simply aimed at their own interests. Many of them went in for high position jobs. And there were many who relocated to England for higher education.

And when they reached there, they introduced themselves as the 'leaders of Indian freedom struggle'.

They took effort to see that the others in their own native-land did not get to learn English.

'Is English not a foreign language? Why should you study that? Isn't our own language fantastic? How beautiful are our poems!'

Then they would go around saying thus: 'Our forefathers went into wild forests. Did they not live in the solitary hamlets of ancient Sages (rishis) and learn from them?'

Their actual aim would be to see that the children of others do not get to learn English.

35. What no one else dared to do

When the English East India Company was ruling around half of the geographical location of this subcontinent, they took very strong steps to give education to the people here.

However, one needs to ponder on what the aim of this education was. For, this writing moved into the direction of education, just to find an answer to the question of what is it that formal education should provide to the people.

We might be able to find this aim in the words of Lord Macaulay.

What was to be created in this subcontinent was : 'a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect.'

It is these words of Lord Macaulay that the local social leadership in India consistently takes up for disparaging.

They have even gone to the extent of misinterpreting these words to argue that it contains a racist policy that aims to exterminate the people of 'our nation'. How can they try to convert our people into Englishmen? Is it not a technique to make us their slaves? Is it our fate to be their servants?

However, it is not very difficult to give an answer to this. If the Brahmins (the original Hindus) of this subcontinent had said something similar, would it have been a misdemeanour or rascality?

For instance, the Brahmins of Travancore of those times decide to develop the social standards of the lower castes therein. Let us suppose that they make a declaration thus:

By blood and skin-colour let them be the lower castes (Pulaya, Vedar, Kuravan, Pariah, Pandaram, Kushavan, Kaanikkaar, MalaArayan, Chovvar, Ezhava, Shanar, Sudra). However, in taste, in opinions, in morals and in intellect, let them be Brahmins!!!

Do not think that such a declaration would come forth from the Brahmins of those times. For they know the peoples of this subcontinent. If one person were to bend his head, they would climb on the head and would try to push that person on to the ground. If they are lifted and placed on the shoulders, they would chew on the ears

Into a social atmosphere such as this, the English Company is endeavouring to pour in all the priceless knowledge and information, which they are received from their own heritage and antiquity. They are not merely trying to transfer all this to the peoples of this subcontinent, but they are earnestly doing their best to make it happen.

There are many Englishmen who come to this subcontinent for brief periods. They would grasp very shallow information about the subcontinent.

That it is very easy to develop the people here. In fact, they would show how this can be achieved very fast.

Actually the fact is that all these things are not what the local people here cannot envisage. However, the languages here are so terrible that it is not possible to converse even with a lowest-grade government official retaining one's own dignity. This is the essential information which the visiting Englishman does not know.

Now we need to ponder upon the meaning and sense of the words: 'English in taste, in opinions, in morals, and in intellect'. We need to think deeply on this. For, it is my feeling that formal education should be focused upon this and only on this. The other items are mere frill items.

36. India that was British-India and the modern fake-India



The theme for discussion here are the words Lord Macaulay wrote way-back in the 1830s : 'English in taste, in opinions, in morals, and in intellect.'

It is possible that this thing might become a very deep subject for inspection. If done thus, a lot of things which might give a resounding slap on the face of the various indoctrination been done in Indian formal education, will have to be mentioned. It is not possible to say for sure now as to how deep this discussion will proceed to, here.

When this item is taken up for inspection, what comes out very clearly in the very initial approach itself is this:

What will happen would be a comparison between pristine-English antiquity with that of South-Asian social antiquity. The powerful differences as well and sameness that are there between these two systems will be brought out into the open.

Pristine-English antiquity is the antiquity of the people of the small place known as England, which itself is one of the four regions of an island beyond the

boundaries of Continental Europe.

What are going to be taken up for inspection are not antique feature of the kings, queens and members of the nobility over there in England. Instead, what are being focused upon there are the traditional features of the common people there. How they, the common people, were connected to the members of the nobility and as well as with the members of the royalty, also might need to be part of this investigation.

At the same time, it is possible that the geographical location that Lord Macaulay mentions as 'India' might include both the country mentioned as 'India (British-India)' and also the various native-kingdoms which all existed all around India (British-India).

What has to be mentioned at the very first itself is that these two different historical locations were not actually part of any ancient nation called India. It is possible that before the creation of India (British-India), that there was no nation called India in any part of the subcontinent.

China had been a location which had held its monopoly over silk production and trade by keeping secret the technical information of skill production for many centuries. It is seen that in the ancient days, the maritime traders of those times did know of a location to the south-west of the geographical location known as China. I think that this location was known in the maritime and other trade centres of those time in various parts of the globe as Hind, Sindh etc.

It is not known for sure as to whether these traders knew clearly the geographical boundaries of this location. It is also possible that these people had no clear information on what all native kingdoms or countries were within this geographical location. May be the place was seen as similar to the American continent. A huge geographical location.

37. Place names in international history records

When seen from that perspective, it is seen that many of the place names in Kerala, which are being erased out of formal use, had been used in their ancient trade-centres. For instance, see these names: Calicut, Quilon, Cape Comerin, Cannanore, Cochin, and Laccadives. There are more.



Calicut was the place which exported Calico textile cloth to international trade centres right from the time of yore. Records of Calico cloth reaching Continental European commercial areas around the 11th century AD are available it seems.

In the same manner, it is seen that in the remote eastern regions of the Oceans, a big land location with no precisely known boundaries, called or known as Hind or Sindh had been mentioned in those days. However, there is no record that anyone or any king from this location had claimed to be an Indian or Indian king in those times. It is not known if Rama, Arjuna or some such other persons had made such claims anywhere. Whether

Alauddin Khilji or Akbar or Aurangzeb had said any such thing is also not known.

It would be utter nonsense to define the various kingdoms and kings, which or who had existed in any part of the subcontinent before the creation of India (British-India) as Indian kingdoms or Indian kings respectively

If such a verbal usage is correct, then the various kings who had been there in the current-day location of Pakistan in days of yore, would have to be mentioned as Pakistani kings. Likewise ancient kings in the current-day location of Bangladesh would have to be mentioned as Bangladeshi kings. However, all of these things would be mere nonsensical expositions given by persons who have excessive contents of knowledge in their shallow heads. It is people like these characters who are administering the Indian pages of Wikipedia. As such, such kinds of extremely jingoist ideas are seen to be filled to brim in hundreds of Wikipedia pages.

It is not possible to go into the basic historical parts of this subcontinent as of now.

In this subcontinent, there are an immensity of population groups having widely differing character features. Between these different population groups, there are a lot of differences in terms of language, social ceremonies, spiritual rituals etc. At the same time, in most of these population groups, a craze to be near to or connected to the Brahmin class or caste is seen.

If this is seen from a platform of feudal languages, one will not be surprised at this attitude. To be able to prove that one is connected to the higher up people has the value of gold in feudal language codes.

It is generally seen mentioned that in the northern parts of the peninsula, the languages are quite near to Hindi; and the script is mentioned to be Devanaagari. However, in reality this need not be correct. There have been many languages which had not connection to Sanskrit and Hindi, some more than two thousand years back in this area.

For example, Pali, Prakrit, Magadhi, Aradha Magadhi &c. I am not sure as to which all among them have had some connection to Sanskrit or to Hindi. However, it might be true that some of these languages did not have any connection with these two languages.

At the same time, Tamil might have been the language spoken by the people in the southern end of the peninsula. It is seen mentioned in Travancore State Manual that the linguistic antiquity of Travancore was that of Tamil. In the same book, it is seen mentioned that even a stone scripture record of Onam is written in Tamil. Could it be that both Mahabali as well as Travancore were of Tamil antiquity?

I would like to place on record that I have not taken up any deep study on the Tamil antiquity of Travancore and of Onam. I have just written a thought that just came into my mind.

38. Where is this India?

In Europe, there was a common knowledge among the people about a place known as India.

The reason for this might be that pepper which was a very essential item in almost all house kitchens and dining tables was coming from India. In the cold winter months, just before meat was placed for being smoked, it was covered in pepper powder. This will help in keeping the meat unspoiled for a long time. At the same time, the meat will become soft. Taste will improve. The people there used to view this wonderful pepper as some kind of very precious item.

Where was this pepper coming from?

The answer they received was 'from India'.

However, this answer was a very hazy one.

The real answer would be : from Malabar, and from places south of Malabar such as Cochin, Quilon, Ananthankaad &c. For, this pepper was not to be found in any other place in the subcontinent. (In some other areas inside this subcontinent, an item which could be used in the place of pepper was available. That was Long Pepper. However, the essential quality of this could not match with that of pepper.)

The Arabian maritime-traders monopolised the pepper trade to Venice, which was on the coast of the Mediterranean Sea in Continental Europe, for many centuries. The Venetian merchants had monopoly over the pepper trade from there, I think.

Before the advent of the Arabian traders, I think, many others might have done this trade. The Arabian monopoly over this trade was broken with the arrival of Vasco da Gama to the Malabar Coast. The news that reached Europe was that Gama had reached India, the land of pepper. However, the actual truth was that he had reached the northern areas of South Malabar.

Columbus went from Continental Europe in search of this very same India in a different direction. The place he reached was the American Continent. Thus the people in that continent also became Indians. Till around 1990, if the word 'Indian' was mentioned in the US, it was these native-Indians of the American Continent who would be thought about.

Thus the Continental Europeans created two different kinds of Indians in this world. One in East and the other in the West.

After understanding that the 'India' in the west was not the India connected to pepper, that place was given the name America. However, the native populations of that continent were never mentioned as Americans. Instead of that, the natives there remained as Indians. Till around 1990s.

After the 1990s, a huge number of low-cost IT labourers arrived in the US from many 3rd world nations. Among these labourers, a good percent was from India. From that time onwards, the indentifying word 'Indian' of the native populations of the American continent became a confusing word. For, it could mean either to two entirely different populations.

39. The creation of Keralolpathi

I think I will mention something which is not relevant here and then move forward.

When I read various writings from ancient times connected to the various places in the world, I used to notice mention of the place 'Malabar' in some unexpected locations. In the same manner, such places as Calicut, Quilon, Cape Comerin, Cannanore, Cochin, Laccadives &c. as well used to be seen in some books or writings, quite unexpectedly. However, I do not remember seeing the word 'Kerala' in any such writings.

For instance, in my childhood days, when I read the travelogue of Marco Polo, I remember seeing some mention about Malabar. Marco Polo was an individual who had lived in the 1300s.

I do not remember seeing the place name 'Kerala' even in that. Maybe if I were to go searching for this place-name, I might come across it in some books or writings.

I am not sure if current-day Kerala State does give much importance to the epic periods in its official historical studies.

I understand that both Kerala Mahatmyam as well as Keralolpathi does mention the creation of Kerala. It is said that in both these books, the story of Parasurama is being mentioned. I am not able to categorically say that there is no bit of truth in this story. However, would it be possible to claim that the population groups mentioned in those books have much connection to the current-day peoples of Malabar and Travancore?

It is said that both Kerala Mahatmyam and Keralolpathi are not books that have recorded events and incidences in the pre-historical or historical days. Instead, it is being said that both of them have been written in very recent centuries.

Travancore State Manual, written by V Nagam Aiya is of the opinion that Keralolpathi has the antiquity of only a bit more than one century.

QUOTE from Travancore State Manual (1906): '

Keralolpatti, — a treatise, the statements in which however should be taken cum grano salis, for it is only, after all, a collection of the best available materials known to the people of Malabar more than a century ago. END

Kerala Mahatmyam is also claimed of similar antiquity. There are other claims that both these books have been written in a premeditated manner to justify and give legitimacy to the age-old Brahmanical supremacy in the local social system.

I am leaving this theme here. The thing is that whenever something off-course is touched upon, the streaming direction of the writing gets terrifically disturbed.

40. The forward movement along with creating a new background

Now I need to mention this. I am going to take up the theme mentioned by Lord Macaulay for the purpose of comparison. I am taking Travancore as a sample representing the peninsula. The reason is that almost all the languages of the subcontinent do have the features of ennobling versus degrading social hierarchy encoded in their word codes. In the ancient times, I think that the upward focus of the languages of the northern and southern parts of the subcontinent was towards the Brahmanical social supremacy levels.

This is a much complicated subject and cannot be taken up for discussion here, now. The presence of Muslims, Christians and such others will make this theme much more complicated. Beyond that, the population groups of the north-eastern parts of the subcontinent are of an entirely different kind. I have no information about the feudal encodings of their languages. Nor do I have any information of where the upward focus of their feudal languages is pointing to.

Due to all these reasons, I am taking only the social history of Travancore to discuss about the social history features of this Subcontinent.

Differential Calculus is a part of Mathematics. I vaguely remember that there is a dy/dx processing feature in this mathematical subject. I think this processing is by taken a minute part of a huge thing. By processing this through Calculus, the wider features of the huge thing can be calculated or arrived at.

I am aiming to use the same technique here, so to say. I am taking up minute parts of the social feature of Travancore area for microscopic inspection. From this study, I think I will be able to extrapolate upon the wider and common social and historical features of the totality of the subcontinent.

The reader might wonder as to why so much had to be written just to make a delineation upon a minor verbal observation of Lord Macaulay. The exact reason for this is thus:

Most of the things I am going to say will not be able to get the support or ratification from formal academic studies. If I go ahead without mentioning this fact, the reader might find that my words do not correspond with many commonly accepted historical facts and logic. For this very reason, for each of the things I would need to say, I would be creating a very powerful background setting and scenario.

41. It was English traditions which were being promoted

The misinterpreted declared aim of Lord Macaulay is this: 'a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals and in intellect.'

In the very first glance itself, a very specific point can be seen in this declaration: There is no aim to teach the cultural and behavioural features of the Whites or Europeans or of the British. Instead of this, what is being aimed at is the dissemination and encouragement of English social and intellectual ideologies, in their fullest and highest form.

In many locations in this writing, Macaulay has used the word 'Europe' as a sort of synonym for English systems and way of life. However, in this specific declaration, he has avoided both the words 'Europe' as well as 'Britain' as a substitute for the word 'English'. This should be a point for contemplation. The absolute truth might be that the social cultures and such other things of both Europe as well as that of the Celtic language locations of Britain (Ireland, Scotland and Wales) might be totally different from the social culture and such other things of pristine-English.

It is very easily seen that Lord Macaulay has used the word 'English' in a very calculated and deliberate manner.

There is a word 'chivalry' in English traditions. When this word is viewed in close connection with pristine-English language, it is seen to focus upon decent behaviour to the women folk. However, when this same word is connected to Continental European social traditions, this word is seen to be connected to the feudal culture of Continental Europe.

This word can be seen to exist in close association with the personality of King Arthur, the legendary personage of England, and with the glorious traditions of his Knights at the round table.

Beyond all that, the term 'Gentlemen' can also be connected to this word.

The vital core of this word is that of treating the women folk in a 'respectful' manner. However, the word 'respectful' used here cannot find an adequate meaning in the languages of South Asia. For, there is very little connection of the word 'respect' used in English with the corresponding word used in Malayalam and other feudal languages of South Asia. In feudal languages, the meaning of 'conceding respect' actually means 'conceding servitude and obsequiousness'.

42. The condition of being held by animal claws

In Malayalam, the landlord folks address the women who work under them with the words such as Nee (lowest you), Edee (very low pejorative addressing), Yenthadee? (What is it edee?) &c. She is referred to as 'Aval' (lowest grade she). In Malabari, the equivalent pejorative words are Inhi (lowest you), and olu, aLe, YenthaLe? &c.

When the communication is thus enforced, the woman who has been thus held down as a subordinate gets the feel of being held down tightly in animal claws. This is something that cannot be imagined or understood in English.

At the same time, women folk who are native-English are also different from the above-mentioned woman. If women, who are seen as subordinate to them come and converse with them, they do not use pejorative forms of you, he, she, what is it lower-grade-you? and such other usages.

When seen from this perspective, native-English women folk as well as the native-English men who are supposed to behave to them in a gentlemanly manner are totally different from the women and men folk who are native-feudal-language speakers.

Both men and women who are native feudal-language speakers are very necessarily impolite and degrading in their dealings with persons who they do not see as superior or as their equal. They do not offer this strange thing called 'respect' to those who they see as endowed with goodness and are mentally pure. Instead they offer it to those who they view as powerful enough to punish or torment them and their lives, and to those from whom they need to extract some kind of benevolence.

The above ~~given~~ video is from an old-time film in which themes from an English Nursery Rhyme (Little Bo Peep) and an English folktale have been used to create the story. What is being displayed is old-time England.

The video depicts the scene when the rich local landlord talks to Little Bo Peep and insists that she should marry him. However, when viewed from a feudal language perspective, not much evilness can be seen in him. He does not use degrading pejorative forms of addressing to the young damsel. Not only that, Little Bo Peep addresses him as Mr. Barnabee. This kind of addressing from a platform of a stature of verbal equality cannot be envisaged in feudal languages.

This kind of elevated personality stature and dignity cannot be created in an ordinary working class man or woman, when they have to deal with a social upper class man or woman who has punitive powers.

In current-day England, the uncontrolled entry and filling up of the social system by feudal language speakers from elsewhere is making mincemeat of these kinds of traditional simple, and at the same time, elevated personality standards of the native-English folks. For, the very glance and other connected body language features of people, who have terrible pejorative forms of You, Your, Yours, He, His, Him, She, Her, Hers, They, Their, Theirs &c. rolling incessantly in their minds, would have the satanic power to atrophy the personality of anyone who exists with a very light and simple personality standard.

Native-English women will very naturally adopt a masculine posture in the presence of such persons. That is the way in which the provocative codes that get radiated from the feudal language speakers would have to be fended off.

43. The social hallowedness of the Olakkuda (Palmleaf umbrella)

The terror connected to feudal languages is not just that a landlord would use pejorative degrading words to his own land tenants and bonded labourers, and to such other subordinated persons. Instead, it is that the same verbal codes can be used by the subordinated class persons on to whoever comes within their grip or proximity.



Nair lady holding the ola-kuda to retain respect from the lower castes

That shall also spread significant terror in the local social atmosphere. Any individual can come out of his or her dwelling only by displaying his or her social stature, if he or she has any.

If this is not done intelligently, Lakshmikutty Thamburatti (noble lady Lakshmikutty) will get converted into a mere Lachmi and a Oal (lowest grade she) and an Inhi (lowest grade you) when passing through a place full of labourer-class Thiyya women.

If a Brahman woman is coming out of her dwelling, it is good that she is accompanied by a Sudra (Nair) maid. At the same time, if a Nair damsel wants to walk in the outside streets, it is best that she has an Olakkuda (palmleaf umbrella) with her. This would lend her the social superiority when moving through the locations where the lower caste people are present.

When speaking about the social hallowedness of the Olakkuda, I remember one story narrated by a Thiyya landowner class individual.

The incident happened some forty years back. In one of the interior villages of north Malabar, one Malayan (lower caste) young man made a palmleaf umbrella (Olakkuda). He had used his own ingenuity to create the umbrella, which really required a lot of intricate skills. He was very proud of his achievement. Holding this umbrella, he walked into the nearby Thiyya landlord's house.

The Thiyya landlord literally went into a terrific shock. He could not control himself. He shouted at the Malayan, 'What is this eda?' Eda is a very degrading pejorative. The Malayan youngster still could not understand what had gone wrong. He with a pose and expression of great achievement, showed his creation to the landlord. The landlord took the umbrella from him, put one end on the ground, placed his one foot on it and stamped into two pieces. Then he took the pieces and threw them into the yard. He then murmured to the others who were watching the mêlée, 'His (oante) (lowest grade he) bloody show-off!'

Yes, it is true. If an ordinary man comes into the police office wearing the insignia of a senior police officer, will the police constables allow that?

The native-Englishmen who live in England now do not know what this social insecurity is all about.

Macaulay envisaged of the people of India (British-India) who could be English in taste, in opinions, in morals, and in intellect. If these people come on top, they would not hold down the people under them with beastly animal claws, so to say.

If they socially arrive at a lower position, they would not use verbal codes to tear down those who were above them.

Instead, they would be persons who do not use such beastly languages.

Around 20 years back, when I was travelling on a two-wheeler through the Wynad district, a state-wide bundh (state-wide blockage proclaimed by a political party) was seen proclaimed. I had to stop my journey. That night I stayed in the small hut of a local family. In that house, an elderly man and his wife were the only occupants.

The next day, when conversing about the social antiquity of the place, the householder related a small bit of the local history.

In the earlier years, there was a local landlord there. He had a very close and intimate subordinate with him. This henchman would come visiting the various isolated hutments in the locality. Wherever there was a young good-looking young wife, he would instruct the husband thus: 'Tomorrow the landlord will be eating from here in the noon. You need not be here. Tell your wife to be ready for the occasion.'

All addressing will be in the lowest indicant word code for You. That is, Inhi or Nee. And for the word She, it would also be of the lowest indicant verbal codes. That is, Aval or Oal.

The next day, the landlord will arrive for the solitary feasting. The young wife alone would be there. It is possible that the young woman would also be overjoyed to allow the great man to feast upon her. For, it was the highest He in the verbal codes that had come to taste her.



NAYAR FEMALES.

I have personally seen a local great / big man more or less subordinating a husband and wife household by addressing both of them as Inhi (lowest you). The husband and wife were under compulsion to use only words of servility towards the great man.

It was quite noticeable that the landlord had total command over the couple. The good looking woman had no escape from his soft toned bridle upon her. The husband had no voice.

When the English administration set up written codes of law and the police system, and also disseminated the English language all over the land, the beastly claws of the landlord class and the capacity for biting that the lower classes had, both

slowly got erased out.

It might be true that many a member of the various local small-time royal families and of the traditional landlord families would have done a lot of subversive activities to overthrow the English rule. As to the police personnel, they were also from the local populations. They would quite naturally be quite brutal in their attitude to any local individual who happens to fall into their hands.

Even in Wynad, it is seen mentioned that the henchmen of at least a few local small-time Raja families did attack the police. The persons are as of now being celebrated as great freedom struggle heroes in the school history textbooks.

44. The mental instability condition that sets in when experiencing the oscillation of the verbal codes

Most of the populations groups who came from outside and were able to occupy positions of authority over here, did try for a marital relationship with the Brahmins or with the landlord classes. Many of them would have an immensity of marital or non-married relationships. However, of these, what they would like to admit to the outside world would be their relationship with the higher caste families only.

However, in many occasions the native-Englishmen were not so discriminatory in their marriage relationships over here. Many of them lived with native women of this subcontinent. That was due to the fact that they could not get a female of their own population from here.

In Tellicherry, many lower class women of the Thiyya community did live with some such Englishmen. Edgar Thurston mentioned that a Thiyya community leader had conveyed to him the information that such kinds of women did not have any value or respect inside the Thiyya community. However the social reality would be the exact opposite.

I have been informed by persons who had firsthand knowledge of the social condition of those times, that many of these women did acquire very good mastery over the English language quite fast. With this accomplishment, they could come out of their traditional suppressed social levels very powerfully.

In fact, a person of those times did narrate to me that when a young woman by the nickname of Sayiv vecha Matha (Matha who was kept by the Englishman) came into a social gathering, everyone present there got up from their seats in a pose admitting servitude and offering respect.

It can be said that the Anglo-Indian children born out of such relationships did not suffer from the social suppression that their mother's family had experienced over the centuries. However, there is something more to be placed on record here.

That is this:

When reading Castes and Tribes of Southern India Vol 2, written by Edgar Thurston, I happened to come across this statement and declaration:

QUOTE: *Writing concerning the prevalence of insanity indifferent classes, the Census Commissioner, 1891, states that 'it appears from the statistics that insanity is far more prevalent among the Eurasians than among any other class.....*

The subject seems to be one worthy of further study by those competent to deal with it. END.

This statement points to a social reality experienced by the Anglo-Indian folks who had acquired good acumen in English. When speaking in English, they would rise up to a very high level in the social system. At the same time, when they spoke or communicated in Malabari, Tamil or Malayalam, the other people in the local society would degrade them. This was the mental atmosphere that they had to endure.

For, in many cases the Anglo-Indian individual's mother's family would be defined in the lower-grade words of the local vernacular.

Beyond that, the very fact that this individual had acquired a good command over English and also had connections to the English social atmosphere over there, which would naturally accrue to him or her very good social freedoms, would most probably have ignited terrific antipathy and enmity towards them in the minds of the other local people.

These local people would be quite determined to make them experience the degrading and shackling words of addressing and referring such as Inhi (lowest you), Inte (lowest yours), Yenthane (What is it you-lowest-grade-individual - male), Yenthaale (What is it you-lowest-grade-individual - female), Eda (pejorative degrading - male), Edee (pejorative degrading - female), Oan (lowest he), Olu (lowest she) etc. They will not allow them to escape the biting words.

It is a situation of one's mental stature bouncing up on to the heights and down into cesspool at the bottom, continually. This is what creates the mental trauma and unease. There is one specific reason why the charade science known as psychology does not touch this very simple information. And that reason is that the native-English does not have any information on this.

In the US, in the last 30 years or so, there have been many instances wherein native-English speakers went berserk and shot down people. From an English perspective, no specific reason can be found for these seemingly senseless and unprovoked actions.

However, in one of my very old books, I had more or less prophesied that these kinds of incidences would come about in the US and in other native-English nations. But then, the feudal-language speaking populations who had crept into native-English nations had tried their best to see that this issue is not taken up for any kind of scrutiny or study.

I had this experience. Some more than twenty five years back, I accompanied another individual to a government office. We met a government official who had a designation name which could very easily be confused with that of a high-ranking official. This official had his own cabin in the government office. He was sitting with all the pomp and pageantry that Indian government officials claim as their birth-right. We sat in front of him.

The person, who was with me, conversed with the official. The government official addressed this person with a Ningal (polite level of You). Then this person also addressed the government official with a 'Ningal'.

It was a very terrific deed. No Indian citizen without some kind of official clout would dare to address a government official as an equal. This simple word 'Ningal' (polite You) was something like a bomb. The government official simply went off his rocker. At least some of the symptoms of schizophrenia were rapidly displayed by the official. I will make a more detailed narration of this event later.

People living in a feudal language atmosphere will be getting or getting assigned a very specific degrading or ennobling stature in every specific location. If this stature gets disturbed in that location, it is a grave mental trauma and a problem. However, usually all individuals take care to see that no dislocation of their stature towards a lower grade happens.

However, in English, in all situations and locations, these verbal codes remain unchanged and static. This will more or less give a definite stability to the mental stature and state.

In feudal language societies, this kind of serene and undisturbed mental stature can be achieved by going to a forest area and living there in spiritual hermitage.

45. About the total change in personality that can be affected by learning and internalising English language

The educational aim of the English East India Company was to create 'a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect.'

It was not aimed at adding some English into the mind of persons who already had ample amount of native-land evilness and wickedness in their minds, so as to empower their sinister capacities.

The moment pristine-English is able to replace the evil feudal languages from the working and thinking process of the mind and brain of the person, he will become totally different from a typical feudal language speaker of the Subcontinent.

These two persons are absolutely different in mental development from each other. Even though both of them can be mentioned as human beings in a cursory manner, the fact is that the common items in them might be only what is there in this simple definition.

To understand this point clear, please look at this illustration.

In pristine-England, a domestic-help woman comes to the house where she is working. This woman enters through the front door itself. She sits in the same chair in which the members of this family regularly sits. The same She, Her, Hers, He, His, Him are used by her and the family members with regard to both sides. That is, there are no different levels of She, Her, Hers, He, His, Him &c. That is, no higher version and a lower version.

No superior version and no inferior version. She sits at the same dining table in which the members of the family sit for eating. In terms of dressing, there is no inferior or superior versions enforced between the domestic help and the members of the family.

However, in this feudal language speaking South Asian subcontinent, this kind of a wonderful social scene never be envisaged.

Over here in South Asia, the maid servant who comes for work has to enter through the kitchen door, in many houses. In many houses, she will not be offered any chair or seat of sitting down. It is better to make her sit on the ground. If she is allowed to sit at the dining table, it will lead to various problems. In her dressing standards, it is imperative that she is dressed in cloths which would very powerfully declare that she is a low-grade servant. If this woman were to respond to addressing and referring words such as Nee (lowest you), Aval (lowest She), Avalude (lowest Hers), and mere name, by using the same level of words, it can create a highly explosive atmosphere.

However, if in a terrific intellectual mood of human equality, if the householders upholds the idea that the domestic servant maid should be treated as an equal, then things will go into great calamity. The domestic maid-servant will pull down the stature of the householders in the word-codes into the cesspool level.

Feudal languages have the design codes to arrange human beings into varying levels of stature. And then it gives the lower-positioned persons the claws and teeth in verbal codes that can bite and claw on the upper positioned persons, if the opportunity arises.

The upper-positioned persons are aware of this beastly capacity of the lower-positioned persons. So they always carry various kinds of adequate protective gear as their move about in the social sphere.

Some of these social shields include such attitudes as : designating a section of the population as menial class and forcing them to sit on the floor. More conveniences should be offered only to those who are above this class, and they should be willing to offer profuse attitudes of servitude and respect.

It was not the aim of Lord Macaulay to offer a new weapon to the downtrodden persons by which they could bite or attack their social superiors. Or to offer a heavy hammer to the upper-class persons by which they could beat down their social subordinates.

Instead the wonderful and great English East India Company aimed at removing the evil languages here which were creating such diabolic mentalities in the subcontinent.

However, in the various formal histories that are taught in schools and colleges, this English East India Company is being depicted as one of the most evil organisations which this world has seen. Yet, the real truth is that this company was one of the most wonderful organisations that this world has ever seen.

The fact is that the current-day formal education is good only for promoting wicked attitudes in the minds of the people.

46. Mental balance and imbalance in a feudal language atmosphere

In a feudal language atmosphere, the amount of mental relief and stability a person would gather in a particular location would depend on the verbal codes arranged or offered for or to him.

In the same place or location, there will be variation in the mental stability or relief, depending on what word for You is used in that specific location. That is, 'Saar' or 'Mash' or 'Thaangal' (highest level You), 'Ningal' or 'Thaan' or 'Yeyaal', or 'Nee' (lowest grade You). In Malabari the corresponding words would be Ningal / Ingal (highest You) and Inhi (lowest You). In the same manner, there are many other similar word forms in feudal languages. I think that in none of the feudal language nations, have there been any attempt at doing a formal study on the varying and different affects of the different levels of Indicant word codes. Neither the governments nor the mental science professionals.

I have referred to the effects created by these kind of various levels of word codes in my ancient book, *March of the Evil Empires; English versus the feudal languages!*, some more than twenty years back. I understand that my writing style has been defined as some kind of 'Hate Speech' by some of the immigrant groups or persons who have swarmed into native-English nations. I understand that they have made this review and report in certain critical locations in the IT world.

The reason why I am mentioning all this is that in the education envisaged by Macaulay, the various individuals working in varying professions, would be protected from the hammering effect of the spiteful definitions of many others in the same society.

The next item for inspection is the term 'English in taste' mentioned by Macaulay. The word 'taste' has such meanings as flavour, perception, appetite &c.

I will take this item up for inspection in my next writing.

47. The native languages of this peninsula are very rude

Before embarking on discussing Macaulay's words 'English in taste', I think I need to write something more about what had been hinted at in my last post.

The item in focus is Macaulay's declaration that the native-languages of this subcontinent are rude.

It is quite natural the husband is addressed as Nee (lowest you) by his job owner. In the same way, he is referred to as Avan (lowest he, him). However, when the job owner, using his right as the job giver, comes into the house of his employee and starts addressing this man's wife and his other relatives with the same level of indicant word codes, it is a different proposition altogether. All the members of the employee's household would get to feel a bridle or leash latching on to them.

The very mental focus of the household can get disturbed. The atmosphere inside the household can get shattered.

There are many things to be mentioned about this. However, I will mention only one item here.

The wife in the native language world is a woman who does concede subservience to her husband by means of addressing him as Chettan, Annan, Achhayan, Ichchayan, Ikka &c. All these are words acknowledge the superiority of the person so addressed. However, the same level of superiority will not be offered to any husband, who is working as a subordinate to another person, in the outside world.

The wife going to and interacting in the social areas where her husband does not get the same level of 'respect' or 'subservience' which she is herself offering to her husband, will gather a lot of negativity into the husband-wife relationship. When she sees her husband in a position and form, wherein he is treated with disdain, disrespect and without any 'respect' can induce many levels of repulsion in her towards her husband.

Beyond all this, there is one specific item in the verbal codes which is not known to the native-English speakers. In at least some social locations, the verbal codes of 'servitude' / 'respect' can act as a sort of Aphrodisiac. The woman would get to feel various kinds of attractions towards the person she is offering her servitude. In certain cases, this attraction can very easily become an emotion which an Aphrodisiac does usually create.

There have been many kinds of so-called social reformers who seem to desperately call upon the woman-folk to break their fetters. However, these very persons seem to have no information on the limitations which verbal codes do impose upon individuals.

Imagine a person who is respected much or shown much servitude by the other members in the family. One day a socially superior person comes to the house and starts using the pejorative form of the words for You, He, Him, His etc. towards and about this person. The affect on the whole household then would be as if a poisonous slimy creature has entered into the house and set up abode. Every member of the household would lose his or her peace of mind and would continue to be in a disturbed mood. The scene would be as if terrible venom has spread out in the very air inside the house.

Such terrible verbal codes are there in feudal languages. No person would enjoy going to a location or to interact in there, wherein he or she is not offered the requisite 'respect' or 'servitude'. At the same time, people would not forget to degrade and denigrate anyone who is found to be indulging in any effort to gather 'respect' without having anything tangible to display as a prop up for 'respect'.

In the case of government officials, if they fear that they would not get the required and expected levels of servitude and respect from the common people, they would not budge from the cabin. Most of the vital reasons that create the symptoms which are identified as Paranoia in the foolish Mental science subject, can be found inside the verbal codes of feudal languages.

48. From the memory of an IP officer

When I was staying in Bangalore in the earlier 1980s, I remember reading an article written by a person named Proxy Fernandes (since it is a far-off time, I am not sure if the name is correct). He was a native of some Indian state, possibly Karnataka.

He was an IP officer (Indian Police / Imperial Police Officer) who had served during the English rule period. IP was the police administrative service which had been there in India (British-India). When India (British-India) was taken over by India, this service was converted into the IPS (Indian Police Service).

In this article, he claims that during his tenure in India (British-India), IP officers used to enter into police establishments without any prior intimation or escort. They would come on their own and then they would conduct an inspection. They would have no qualms about entering any location for inspection. They would even inspect the toilets inside the police constables' quarters, to check whether they have been maintained with meticulous cleanliness.

In this article, he mentions that after India (British-India) was taken-over by India, one day he did enter into the office of a young IPS officer. This man was the DSP (District Superintendent of Police). He conversed with the IPS officer about the various things being done.

He specifically mentioned the thorough and unscheduled inspections that had been a regular affair in India (British-India). The IPS officer replied that such inspection were not possible inside India. That is, if he were to go without any prior intimation, and without a team of escorts, and that too without per-arranging a party of constables to salute him on his arrival, he would literally become a kind of buffoon.

In India (British-India), the local native officers would try to imitate and copy the standards and behavioural systems of their English officers. At the same time, both the English as well as the local native IP officers had would continuously monitor the constables as well as the various grades of police officials above the constables. No indiscipline and unruly behaviour would be tolerated.

There is this quote from a writing by an English IP officer, which I remember reading many years ago:

QUOTE: *Under no circumstance should an Indian be given unfettered authority over another Indian. If such unfettered authority is given, this right shall definitely be misused.* END

I have come across a writing by another English IP officer in which he has mentioned his wonder about the behaviour of the native-police officials. When anyone is summoned to the police station for any kind of enquiry, the constables and the lower grade officers would be given strict orders not to physically or mentally harass them. However, the moment the English officer leave the place, the person who had been brought in would be beaten up and his face slapped.

The wonder of the IP officer was that he could not understand as to why the policemen acted so brutally.

But then, the truth is that the persons who are being addressed in the highest You and referred to in the highest He, His, Him, She, Her, Hers &c. word codes would not be beaten up or harassed. Only the persons who have been addressed in the lowest You, Your, Yours and the lowest He, His, Him, She, Her, Hers &c verbal codes would be thus beaten up. This was an information, which the native English officers did not seem to possess.

It is said that most of the current-day IPS officers are the exact opposite of the British-Indian IP officers. It is said that the current-day IPS officers are desperate to learn the profanities and abusive words used by the constables.

There is even a perspective now that only persons who are totally rude and brutal, and quite conversant in using terrible profanities and expletives can be an efficient police officer.

It is would not be correct to find fault with the IPS officers alone. It is said that many DySps (deputy district police officers) and Inspectors do use lower grade He/She usages about the IPS officers in their private conversations. They would ask, it is said: 'What does he (lowest he) / she (lowest she) know?'

In feudal languages, the need to gather the 'respect' / 'servitude' of the lower grade officials is a very heavy burden. One would have to redesign all of one's attitudes, actions and postures to suit the requirements for gathering this 'respect'.

It may be understood that it is mere verbal codes that are creating all these kinds of cantankerous mental tensions and instability.

The fabulous aim of both Macaulay and of the English East India Company was the total eradication of these satanic verbal codes from the insides of this geographical location.

49. It was two different aptitudes which were experienced and internalised

Let us take the words of Lord Macaulay 'English in taste'. The word 'taste' can mean flavour, aptitude, discernment, interest &c. Even though this can be felt as of very little value, the fact is that from these things one might be able to measure the mental elevation and standards of an individual as well as of a society. For, these qualities would reflect in these things.

When I was studying in my Higher Secondary classes and then studying for my graduation also, I did experience two different kinds of 'taste'.

One consisted of English Classical writings and old time Comics such as that of Phantom, Mandrake, Casper, Spooky, Wendy the good little witch etc. Beyond all this, there were the English novels and children's literature such as that of Enid Blyton &c. which were all seen written in extremely decent words and usages. Among the English Classical writings, I was most attracted to the writings of Oscar Wilde and Somerset. In all these writings, it was not the story that was of value. Instead what was of fabulous content was the very easy communication ambience arranged and afforded by pristine-English. This gave them a fascinating quality without any visible apparatus to hold up their quality.

Beyond all this, even the suspense thriller writings of those days did have a very unique and astounding level of decency and human dignity encrypted within them.

When viewing the pristine-English world from this Subcontinent, it was found to be a very simple world. The main difference seen over there was that there was no hierarchy in most of the interpersonal communications.

In this language environment, there was a softness in everything. In any endeavour, the person who came first has the right of precedence. There is no difference in the form of big man having more rights in this regard. There is no use in displaying deafening physical capacities and in the loudness of the spoken words.

The college in which I studied for my pre graduation class was in Travancore. It was a college run by an organisation of one particular lower caste of Travancore. Inside the college, the common talk was that this college was a legendary college, which had attained great recognition at the national level.

It took me a lot of years to understand the exact depth of all these kinds of claims. The more the lowliness of the standards, the higher would be the claims to grandeur.

In many schools and colleges, these kinds of things are told to the students. In each and every remote village, the lower-most-quality schools have the most mighty claims.

Moreover in each state in India, there are similar claims and beliefs. Beyond all this, are the claims and beliefs of the low-class nations all around the globe. They all have the claims that the nation with the greatest of heritage and antiquity is theirs. There are some low-class nations in Africa which teach their students through their printed textbooks that their nation has a fabulous antiquity of more than 2000 years.

Coming back to the flow of this writing, in my pre-university college, most of the students were coming from the local vernacular medium schools of Travancore. Students who had at least some kind of exposure to good quality English education would have joined a nearby Christian management college.

There were persons who were exception in all this, also.

Since all around me were students who had come from the local vernacular medium education, there was only very little possibility for any kind of English thoughts and endeavour available. For, no one around me did have any link to any kind of English reading or information.

It was very obvious that in all things such as conversation subjects, behavioural standards, perspectives on life, aim in life &c., they were all controlled by the verbal codes of the local feudal languages.

This environment was a very powerful experience on how different a social atmosphere in which only feudal language codes would be acting, would be.

50. Education system in which the teachers are on the golden towers and the students are on the stinking floors

When I was studying in Travancore for my pre-degree and degree, most of my classmates were those who had come via the local vernacular education route. As for myself, I had studied right from my 5th class to my 10th in various schools under the State Education Board. In these schools, there had been one single English medium class among a sea of vernacular medium classes. So my classes could not be mentioned as really 'English medium'. For, the atmosphere in the schools was totally of the vernacular culture.

Even among the teachers, those who had any level of proficiency or connection with English were very few.

The mental atmospheres of the vernacular and that of pristine-English were totally different from each other. In the vernacular, all individuals existed in at least three levels of You, Your, Yours, He, His, Him, She, Her, Hers.

Inside this, the teachers occupied the highest position. The students were assigned the lowest position.

Each one of these levels had their own mental perspectives on everything. On the heights, it was supremacy. In the depths, the mood was to offer any kind of servitude and servility to the persons on the heights, and thus get to have one's own vested interests promoted. Those who were not willing to offer such levels of obsequiousness were seen as misfits and were targeted for destruction.

This is only one side of the issue. The wider issue was that among the students itself, there was a culture of mutual jealousies, degrading talk about others and mutual denigration. No one seems to feel that such attitudes and behaviour were bad or sinister. These were things which everyone did. If one could get to do these kinds of backstabbing on others in a very efficient manner, then there would be much happiness in them.

Many of the students did seem to have an extreme craving to display that they are persons with fabulous talent or capacities. At the same time, the teachers also might have differentiated the students into those who were capable and those who were fit for nothing. Or maybe if they did not do such a thing, the verbal codes in the feudal languages would do the same.

When I joined my 5th class, at first I was not aware of the vast difference that existed between the two different language atmospheres.

But then, in the direction components of my internal software codes, when compared to that of the other students, there would be a very great amount of difference. That would be only this much:

I had good proficiency in English. My mental features were directed towards the pathway to English Classical literature and such.

At the same time, the other students and also most of the teachers were more or less totally in the local vernacular language atmosphere, in their mental features and physical attitudes.

In the initial days, my position was quite near to that of the others. However, as each month and year passed by, in the location of insights, the distance between us slowly started expanding toward great distances.

It is not difficult to explain this phenomenon.

Look at this illustration:

Year 1975. Two children. In the house of one child, English newspaper gets subscribed. It starts arriving every morning. This child gets to see this English newspaper every day. After some weeks he starts reading the newspaper.

After around 5 years, this boy's mind will contain things which are not at all present in the mind of the other boy. If both these boys can be viewed through the Design view of their internal software codes, it would be seen quite candidly that these two boys have moved towards two entirely different directions.

In the above-mentioned illustration, there is a very definite reason that I have mentioned a very far-off year. What that reason is, I will mention later. If I get to remember this writing.

Books by

VED from VICTORIA INSTITUTIONS

The books can be read or downloaded from VICTORIA INSTITUTIONS' website victoria.org.in, Google [Playstore](#), archive.org and academia, apart from so many other locations. The printed version of these books can be bought from lulu.com

My most momentous work - The Hidden Architect of Human Worth Archive

Commentaries attached to famous books

1. [Malabar Manual](#) by William Logan (my most popular book)
2. Native Life in [Travancore](#) by Rev. Samuel Mateer F.L.S
3. [Castes & Tribes](#) of Southern India Vol 1 Vol 1 by Edgar Thurston
4. Omens and Superstitions of [Southern India](#) by EDGAR THURSTON
5. [Travancore State](#) Manual by V Nagam Aiya
6. Mein Kampf by Adolf Hitler - [A demystification!](#) (annotations)
7. [Oscar Wilde](#) and Myself by Alfred Bruce Douglas
8. The Native Races of [South Africa](#) by George W. Stow
9. [Kamasutra](#) of Vatsyayana

Original writings

01. Software codes of [mantra](#), tantra, &c.
02. [March](#) of the Evil Empires; English versus the feudal languages (my 1st book)
03. The Shrouded [Satanism](#) in feudal languages!
04. [Codes](#) of reality! What is language?
05. Software codes of [Reality](#), Life and Languages!
06. A different perspective on [International](#) Relationship
07. The [machinery](#) of Homoeopathy
08. Feudal languages! [What are they?](#)
09. [Vintage](#) English
10. Entering the world of [animals](#)
11. [Indian](#) Culture! What is it exactly?
12. Indian Married Life: The [undercurrents!](#)
13. An [urgent](#) appeal for ENGLISH RACISM
14. Idiocy of the Indian Protection of Women from [Domestic](#) Violence Act!
15. VED's [Online](#) Writings 2004 – '07 on a British website.
16. Prospects for research studies on language codes
17. [Horrendous](#) India! A parade of façade in verbal codes!
18. Hindi in Australia: [Behold](#) the future! / What is dangerous about it?
19. What is [entering?](#) (into England)
20. VEILED routes to resources in [Computers](#) & on the Internet, unVEILED!
21. British [sailors](#) in Indian stinking jails!
22. What is different about [pristine](#) ENGLISH?
23. [Compulsory](#) Formal Education: A travesty
24. Old Malayalam Film Songs' [Annotations](#) in English
25. [Gandhi](#) and his 'Ji'; Grooming up of a fake

English & Vernacular mix

1. The [Prophet](#) by Kahlil Gibran (English with Malayalam translation)
2. Words from Malabar Language
3. [Writ](#) Petition against Compulsory Malayalam Study: An argument against teaching feudal languages
4. Fence eating the crops! A [treatise](#) on the bureaucratic loot & swindle of India.
5. Why can't you speak [English?](#) (English teaching digital book)
6. [English](#) Self-learning book (English teaching digital book)
7. Dangers of making Malayalam the language of administration in Kerala

Online [blocks](#) on my book